THE

CHRISTIAN ADVOCATE.

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Religious Communications.

THE CHRISTIAN ADVOCATE'S "FORGET ME NOT."

This is the season in which it is usual for friends to present to each other a memorial, or token of remembrance, for which the single French term *Souvenir*, is used by some, and by others the English phrase, *Forget me not*. Let the Christian Advocate then, present to his friendly readers a FORGET ME NOT—mindful himself, and reminding them, that an *Advocate* is one who speaks, not for himself, but for him whose cause he pleads, and whose claims he urges.

Forget me not, is the injunction of the Father of mercies, addressed emphatically to the *young*. "Remember NOW thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." Reflect, beloved youth, and you will be convinced, that this command of the Most High is as reasonable and benevolent, as it is authoritative and obligatory. Can any thing be more rational, than that the opening faculties of the mind should be consecrated, in all their vigour and freshness, to the love and service of Him who bestowed them all? In all the bright visions of futurity which your imaginations delight to create, can fancy itself pourtray any thing so desirable, as an allotment to be chosen by a Being of infinite wisdom, power and goodness —That HE should select for you the whole course of life, guide and guard you through it, and assure to you its termination in an eternity of bliss? Now, this will actually be done—it will be found, not an illusive picture of the imagination, but a substantial and blessed reality, if you remember your Creator in the days of your youth; if you consecrate to your Maker and Redeemer the morning of life. His own unfailing declarations are—"They that seek me early shall find me—Wisdom's ways are ways of pleasantness, and all her paths are peace—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come—All things work together for good to them that love God —All things are yours—whether life or death, or things present or things to come; all are yours, and ye are Christ's, and Christ is God's." Can the madness of that folly be described, which would sacrifice what is here promised —promised in words of eternal truth—for vanities fleeting as the meteor, and empty as the wind. Nothing that is worthy of your rational and immortal nature is prohibited by him, who demands your hearts and your obedience. His "yoke is easy and his burden is light." *Forget him not*—Every sentiment of gratitude unites with every consideration of interest, to

forbid it. Forget not him who gave you all that you enjoy; him who crowns your life with loving kindness and tender mercy, and maketh your cup of blessings to run over; him on whom you depend for all that you have in prospect, as well as for all that you have in possession; him whose frown is death, but whose favour is life, and his loving kindness better than life.

Alas! must you confess that you *have* forgotten him! Yet he, while forgotten, has been mindful of you. Through another year, in which you have not remembered him, he has notwithstanding, most kindly remembered you; he has spared you, upheld you, and blessed you. And will you forget him still?—forget that in him you live and move and have your being. Believe it, there is awful danger, as well as base ingratitude, in continuing to "forget God." Let the return of this season effectually call you to remember the Author of your existence; to remember your Father in Heaven; to remember your Saviour and your Sanctifier; to remember your first, greatest, and best Friend. In deep contrition and abasement seek the pardon of your past ingratitude, neglect and disobedience. Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you. Imploring the Spirit of all grace to afford his all sufficient aid, flee to the Saviour: Look by faith to his atoning blood; trust in his perfect righteousness, his prevalent intercession, his superabounding fulness. Imagine not that any future period will be more favourable to begin a life of religion than the present—This is the delusion of your great adversary. Devote yourselves, therefore, immediately and without reserve to God. Let his glory be your great aim; his word the man of your counsel; his will your rule of duty; his friends your companions; his service your employment; communion with him your highest pleasure; and the heaven of his abode the home to which you look, the inheritance to which you aspire. Then shall this new year bring you a happiness that you never yet have known; a felicity for which the pleasures of sense afford not a comparison. Then will you taste a new sweetness in all the innocent festivities of the passing season, and in all the lawful pursuits and enjoyments of life—You will receive them as the gift of a covenant keeping God, the expression of his present kindness, and the earnest of an eternal enjoyment of himself.

Forget me not, as the counsel and command of Him who ruleth over all, in whose hands our life is and whose are all our ways, may be considered as peculiarly and pointedly directed, on the commencement of a new year, to those who are engaged in the *busy* and *active* scenes of life—who are immersed in the world. Great indeed is the danger to such, of forgetting God. "These are they who are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful—they go forth and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection." What a description is here, how just, how striking, how melancholy, of what we constantly behold! We see men who once felt powerfully the effects of a religious education—their impressions of sacred truth were deep, and it was hoped they would be lasting: but it was not so. The pleasures of the world with some; with others the lures of wealth or ambition; with others even lawful and necessary occupations, inordinately pursued; with *all* the influence and the charms of present and sensible objects, have choked the good seed. They are now careful and cumbered about *many things*, and entirely neglect

the one thing needful. All their sensibility to the concerns of their souls is extinguished. They neglect publick worship, prayer they never attempt, the Bible they seldom open—or they open it for speculation only, and not for devotion. If custom, or courtesy, or reputation, carries them to the house of God, they "hear as though they heard not." The world often follows them into the sanctuary, and engrosses them there: Or if some good impression is made, they immediately drown in the world every anxious thought about their eternal destiny—Thus they forget God; they forget purposes and resolutions once rationally and solemnly made; they forget the awful, hastening hour of death; when—taken it is to be feared by surprise—"for all these things God will bring them into judgment." "O that they were wise! that they understood this, that they would consider their latter end." O that with the return of the present season, salutary *consideration* might commence!

But it is not thus with all. Yet to all, even to those whose hearts are renewed by the Spirit of grace, the business, the cares, the attractions, the *sensualizing* influence of the world, create dangers and seductions of the most formidable kind. Happy were it, if the words "Forget me not," as the cautionary voice of his God, did sound solemnly in the ears of every busy man, with the return not only of every year, but of every day and every hour of life. Forget not the presence and inspection of Jehovah. Forget not the purity and strictness of his holy law. Forget not the duty that you owe him—let it not be neglected for any earthly concern. Forget not to serve God with your substance, and to honour him before the world. Forget not the account you are soon to render. Forget not that you are surrounded by snares and temptations innumerable. Forget not that they may not only surprise you into sin, but steal upon you, as they often do, by imperceptible advances. Forget not, therefore, to watch as well as to pray. Forget not often, very often, to estimate the world and all its concerns, as they will appear at your final hour, and at the tribunal of your final Judge. Forget not to implore incessantly that God may keep you—keep you by his grace from losing a spiritual frame of mind; keep you from dishonouring his cause and wounding your own souls; keep you, by his almighty power, through faith unto salvation.

"Forget me not," is the address of "the Strength of Israel" to *the aged*—to which an entrance on a new year should give irresistible force. As the last sound of God's mercy, it may well strike the ear of the aged unrepentant sinner. As such let him regard it, and in the mercy of Him whose mercy is boundless, in the blood of that atonement whose merits are infinite, let him hasten to seek salvation while it may be found—found even by him. But to those who have served and trusted in God in their more vigorous days, "Forget me not" is the language of encouragement. It admonishes them that in Him to whom they have devoted their lives, they have an almighty unfailing friend; to whom it is as much their privilege as their duty, to go with all their present weaknesses, and necessities, and complaints, in the assured confidence that he will most kindly notice and provide for them all. Aged Christians—fear not that he whom you have loved and served, on whom you have relied, whose consolations you have experienced, who has pitied and forgiven your imperfections, and who has already helped you "in six troubles and in seven"—fear not that he will "cast you off in time of old age." His faithful promise to you is, "Even to your old age I am he, and even to hoar hairs will I carry you. I have made and I will bear, even I will carry and will deliver you." Therefore, amidst all the languors,

and infirmities, and diseases, of declining years; amidst the loss of the friends of your youth; and while incapable of enjoyments which once you could share; still comfort yourselves in God. In Him you are entitled to find, and may certainly find, more than an equivalent, for all your privations. On him let all those affections centre, which have lost their object in the world. Commune much with him, and with your own hearts. Be careful to adorn the religion of your Saviour, by patience, by meekness, by gentleness, by cheerfulness, by seasonable and tender counsel to the young, by promoting the cause of God with all your influence—by every good word and work. Cling not to the world which you are leaving. Think much of that better world, on which you are soon to enter; and often cheer your hearts with the thought, that in a few more fleeting hours, perhaps before the beginning of another year, every unpleasant feeling induced by age, will be exchanged for immortal youth, activity and vigour, in the presence and full fruition of God your Saviour.

Of all men living, *the rich* ought to hear with the most attention and the most alarm, the words "Forget me not," as a divine admonition. "How hardly, said the Saviour, shall they that have riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. With man this is impossible, but with God all things are possible." The plain import of these declarations is, that the temptation to forget God is such, to those who abound in wealth, that their salvation is all but hopeless. Let the rich be thankful that it is not *utterly* hopeless; and let them look well that they do not render it so, by neglecting to seek earnestly for a larger measure of grace than would be necessary to their safety, if the temptations to which they are exposed were less insidious and fatal. Let them remember that it is the Lord who "giveth them power to get wealth;" remember the reply made by Abraham to the rich man in the place of eternal torment—"Son, remember that thou in thy *life time* receivedst thy good things;" remember to be "rich in faith;" remember the words of the Lord Jesus, how he said, "it is more blessed to give than to receive;" remember the injunction of an inspired apostle to his own son in the faith, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

To the *poor* and *afflicted* no language should be more consolatory than when their Maker says, "Forget me not." To suffer here, only as a prelude to sufferings infinitely more intense hereafter, would indeed be a destiny appalling beyond expression. But the Lord does not afflict willingly. He is in a peculiar manner the friend and the refuge of the afflicted. If rightly improved, "these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory." A large proportion of the inhabitants of heaven, will doubtless ascribe their arrival there to sanctified afflictions. The experience of the Psalmist was theirs. "Before they were afflicted they went astray;" but affliction compelled them to reflect, and reflection led them to seek, and eventually to find, a friend, a comforter and a portion, in God. The afflicted are sometimes sorely tempted, as Asaph was, to envy the prosperity of the wicked; and at other

times, to regard their suffering state as an evidence of the Divine displeasure. The oracles of unerring truth afford a distinct correction of both these errors. They declare that "whom the Lord *loveth* he chasteneth, and scourgeth *every* son whom he receiveth." And as to the poor, their language is—"To the poor the gospel is preached—Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Let the pious poor, and the afflicted, therefore, comfort themselves in their God. Let them remember that the joys of heaven will be enhanced to them, by all that they now endure—enhanced by the contrast of a state of perfect happiness, with one of bitter privation and painful conflicts; as well as by that increase and maturity of grace, to which all their afflictions were made to contribute. Let them rejoice that another year of want and pain is past; and that but few more, perhaps not another, can intervene between them, and a state of felicity perfect and eternal.

"This do in remembrance of me"—was the command of that Saviour in whom is all the hope of sinners, when he instituted, just before his last agony, the standing memorial of his sufferings and death. That this was a precept, directed to all who should hear the glad tidings of salvation announced in his gospel, there can be no reasonable question. Yet this sacred FORGET ME NOT, of a Redeemer to whom every evangelized sinner owes a debt of gratitude which he can never pay, is neglected, disregarded, and practically despised, by thousands, and tens of thousands, to whom the gospel is constantly and faithfully preached. At this, if angels weep, their tears must flow. Shall it not be, that some, on reading these lines at their entrance on a New Year, will recollect with shame and contrition, how long they have already lived in the pointed violation of the dying command of their souls' best friend—the incarnate Son of God! Will they not make this the happiest year they have ever seen, by dedicating themselves unreservedly to God their Saviour, and sealing a covenant relation to him, in an ordinance which, by a most merciful and condescending appointment, he has instituted for this high and holy purpose!

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

(*Continued from Vol. IV. page* 531.)

2. The answer before us states that when Christ as a king, has subdued his people to himself, he afterwards "rules and defends them."

Christ's kingdom is not of this world. The subjects of it are not absolved from their obedience to earthly magistrates, but enjoined to render it as a part of Christian duty—There is but one exception to this, and that is, when the civil ruler requires that which is directly contrary to the laws of Christ; in which case we must obey God rather than man, though life itself be the forfeiture. On this principle, all the real martyrs of the Christian faith have suffered death.

Christ, as a king, rules his people by his laws; by which we are to understand his moral laws, a summary of which we have in the decalogue, or ten commandments. In keeping of these commandments, his people have a great reward, even at present. Christ writes these laws in their hearts, and puts them (as the Scripture expresses it) "in their inward parts." They really love these laws; and obedience to them is not only sweet and delightful in itself, but it also secures the testimony of a good con-

science toward God: For Christ has satisfied the moral law for his people, as a covenant of works; and he gives it out to them only as a rule of life; by which when they conscientiously walk, they have confidence toward God, notwithstanding the imperfection which cleaves to all they do.

Christ rules *in* the hearts of his people, in conquering their corruptions for them, and by the grace of his Holy Spirit, sweetly conforming their wills to his own blessed will; and by invigorating, sustaining and quickening all their graces.

Christ, as a king, gives laws to his church as a community—of which all his people are members. No man, or body of men, has any authority to enact a single law, rite or ceremony, for the church of Christ. He is himself the only lawgiver, and men are only the executors of his laws. But when the laws of Christ for his church are faithfully executed, in the due administration of discipline—however a profane and ungodly generation may scorn or deride it—they are infinitely more dreadful than any civil penalties. What his officers thus bind in his name on earth, he binds in heaven.

Christ, as a king, rules over and defends his people, by his providence. Their whole lot in life, whether in wealth or poverty, in prosperity or adversity, in honour or dishonour, in joy or in sorrow, is ordered by him. He marks all their path, and directs all that befals them; and he will assuredly make all things work together for their good. He chastens and corrects them in covenant faithfulness. When they wander from him, or are disobedient to him, his chastising rod is laid upon them, to restore them to duty and to comfort. Even for the improvement of their graces, and their general sanctification and progress in the divine life, chastisement is frequently the mean employed. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But while the Lord corrects, he upholds his people, and often renders the seasons of their affliction the times of the sweetest spiritual consolation to their souls.

Christ, as a king, defends his people. They are ever their own most dangerous enemies. Soon would they become the prey of their own mistakes, perverseness and corruption, if he, by his providence and grace, did not defend them. But by his providence he crosses those designs which they form, that would injure or ruin them if they were not disappointed and defeated. By his grace, he keeps "alive within them the spark of holy fire, in the midst of an ocean of corruption;" nay, he increases and kindles it, till it dries up, or consumes, all that opposes it.—Christ also defends his people against their enemies among ungodly men, and among the powers of darkness. This introduces the

3d and last clause of the answer before us—"He restrains and conquers, all his and their enemies." Christ has identified himself with his people: They make up but one body, of which he is the head, and they are the members; and therefore they have, of necessity, the same friends and the same foes. This affords to his subjects the most consolatory assurance of perfect protection: For their Redeemer and Sovereign is the mighty God of Jacob, and while he reigns they must be safe. "If God be for us, who can be against us!"

Because the people of Christ "are not of the world, therefore the world hateth them." Persecution, in one form or another, every truly loyal subject of the king of Zion, will receive from ungodly men. But their Sovereign holds these men perfectly in his hand, and restrains, and bounds, and defeats their rage, at his pleasure. Their power, their swords, their tongues, their efforts,

are all subject to his control. He will not permit them to do his people any real injury. They shall live while Christ has work for them to do; they shall suffer no more than he pleases to permit; all that they do suffer shall moreover but brighten their eternal crown; and death itself shall but bring them to his immediate and blissful presence. Over death he has himself triumphed, and this last enemy he enables them also to vanquish. Often they expire with the conqueror's song—"O death where is thy sting! O grave where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Farther—Christ as king restrains and bounds the malice of Satan, and all the infernal powers. But for this restraint they would speedily destroy his subjects; for his subjects are, in themselves, weak, and their enemies are strong. The adversary of souls had power and subtilty sufficient to destroy sinless man in paradise. But man then stood in his own strength. Now every Christian, even the weakest, is under the protection of the Lord Jesus; and therefore, with all his imperfections, he is safe. Christ will keep him. The adversary cannot go beyond his chain—He may tempt but he cannot compel. He may threaten but he cannot injure. He may terrify, but he cannot destroy. He is a conquered enemy, and every saint shall triumph over him.

But it is pleasing to think of the conquests which the king of Zion is yet to make, by the influence of his spirit and grace, in our guilty world. The empire of Satan, since the fall of man, has been extensive indeed, and so it continues still. But the period is advancing—perhaps it is not far distant—when Satan is to be bound, and to deceive the nations no more for a thousand years. Then shall the king of Zion "extend his peaceful and heavenly reign throughout the earth." Nations shall be born in a day—The world shall own its Lord and Saviour, from the rising to the setting sun.

"Swift fly the years, and rise the expected morn!
Oh spring to light, auspicious day, be born!
* * * * * *
Rise, crown'd with light, imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See a long race thy spacious courts adorn;
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabæan springs!
For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow.
See heaven its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: the Light himself shall shine
Reveal'd, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving power remains;
Thy realm for ever lasts, thy own MESSIAH reigns!"

My dear children—How dreadful to have this king of Zion for your enemy! Make him your friend by submitting to the sceptre of his grace. Then shall you not only behold, but be partakers of his glory. Amen.

MASON'S SELECT REMAINS.

Mason's Select Remains, written in the seventeenth century, are highly commended by Doctor Watts. We propose to give occasionally, a few extracts from them. With

some quaintness, they contain much good sense and fervent piety. They are in fact proverbs, or maxims, in which are often concentered, in a few words, subjects for lengthened and profitable meditation.

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Though few there be that care to be virtuous, yet fewer there are that would not be counted so.

Nothing but what is God's dishonour, should be our shame.

We must not walk by example, but by rule.

They that drive away time, spur a free horse.

As often as a man lays out for God, he lays up for himself.

We have nothing that we can properly call our own, but what we have reason to be ashamed of.

We are never well informed *of* the truth, till we are conformed *to* the truth.

A conceit of knowledge is the greatest enemy to knowledge, and the greatest argument of ignorance.

They that presume most in prosperity, are soonest subject to despair in adversity.

It is as great a mercy to be preserved in *health*, as to be delivered from *sickness*.

As they, who for every slight infirmity take physic to repair their health, do rather impair it; so they, who for every trifle are eager to vindicate their character, do rather weaken it.

Be lively, but not light; sol[illegible], but not sad.

Keep the body under, but the spirit up.

Keep such company as God keeps.

To render good for evil, is God-like; to render good for good, is man-like; to render evil for evil, is beast-like; to render evil for good, is devil-like.

Carry yourself submissively towards your superiors, friendly towards your equals, condescendingly towards your inferiors; generously towards your enemies, and lovingly towards all.

From the Christian Observer.

THE STAR OF BETHLEHEM.

No worldly pomp, or Eastern pride,
The Saviour chose to grace his birth;
Nor stooped with monarchs to divide
The mimic pageantry of earth!

But he preferred a heavenly gem,
Which far and wide its radiance shed;
It was the Star of Bethlehem,
That crown'd the infant Saviour's head.

And while the bless'd Redeemer lay,
By mortal sages unadored,
That spark Divine illumined the way,
To those who prophesied the Lord.

Bright gem of glory, sign of grace!
Appear to guide my wandering feet;
And lead me in the heavenly race,
To find the Saviour's mercy-seat.

And though the Saviour now appears
On earth no more, nor star is given,
Let faith direct my future years,
That I may find my Lord in heaven.

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from Vol. IV. p.* 358.)

London, Aug. 23, 1820.

My dear Friend,—You will no doubt be surprised, to find me so soon decamped from the French metropolis. I confess, a delay of only ten days, in a city which furnishes objects of curiosity, more than sufficient to occupy as many months, can hardly be justified under any ordinary circumstances. But I am in truth in a hurry to be at home, and all Paris put together

could not present a spectacle, to me half as gratifying, as the smoke of my own chimney. If spared, I must cross the Atlantick before the storms of winter; and therefore I have been in haste to get into England, which is the country, I conceive, above all other countries, interesting for an American to visit. It is the centre of the arts, of learning, and above all, of the Protestant religion.

The leading impression on my mind, brought away from the hasty survey I have taken of Paris, is, its *enormous voluptuousness.* It is another Sodom. A night ramble through its eating houses and crowded places of amusement, must fill the mind with the idea of a city wholely given to idolatry!—The idolatry of worshipping the goddess of pleasure. It is fair however, to ascribe to the surrounding nations, a full share of the vice and abominations, with which Paris is polluted. The idle and profligate rich of all Europe, flock to Paris, as a common centre of amusement; and so vast a concourse of *such* strangers, in the keen pursuit of pleasure, is more than sufficient to inundate any city with debauchery: and I am inclined to think, that the English come in for a full share of this censure. They are richer than any other people of Europe, and of course, have the means of profligacy more within their reach. I have no hesitation to say, that profaneness of language prevails among the young English travellers, quite beyond any thing I have observed in the educated of any other country. The frequency of one expression, G—damn me' to the outrage of grammar and common sense, as well as of piety, in ordinary conversation, and without the smallest item of provocation, has made me look with amazement and disgust, on men whose appearance and information would otherwise seem to entitle them to pass for gentlemen. Owing to this, the usual appellation of an Englishman, among the waiters in hotels at Paris, and elsewhere in France, is 'Monsieur G—damn me.' This fact I had heard before being in Paris, and heard it ascribed to the hatred which the French bear to the English. But any person who has had opportunity of hearing the disgusting frequency of the expression in their conversation, will be at no loss to account for the degrading nickname. And where profaneness is abundant, we are sure no power of conscience exists, to deter from the worst abominations. Let then accounts be fairly balanced; and while condemnation is passed upon the enormous debauchery of Paris, let those of other nations, who greatly minister to its production, have their proper share of censure.

On the morning of the 17th, I set off in the Diligence, having taken passage for London, which is only a journey of three days from Paris. Passing from the French to the English capital, is but a small affair—less serious than a journey from Philadelphia to Pittsburgh. Three Englishmen occupied the top of the coach, and a West-Indian, from the island of Jamaica, with myself, had the inside. As usual in French staging, we rode all night; and as very frequently occurred to me, I had heavy complaint to make of the climate, on account of the cold, the wind, and the dust. Not that I suffered much personally, being protected by closing up the carriage. But our English companions on the top, when daylight returned, exhibited a blenched and be-dusted appearance, that was not a little deplorable. One of them was an uncommonly fat, jolly man, who turned it all into jest. Next to grace, it appears to me, that good humour, is the best qualification a man can possess, for geting comfortably through this world. It is as Solomon says, "He that is of a merry heart, has a continual feast." But the man who has grace and good humour too, with a competency of

that "prudence, which is profitable to direct;"—he is the favourite child of Heaven. My Jamaica inmate of the coach, was an intelligent, sociable man. Our sociality, no doubt, was not a little promoted, by the circumstance of his being a warm republican. He was a strong advocate for the West India islands becoming connected with the United States. Agreeably to his representation, great discontent prevails in them, towards the government of Great Britain.

The country through which we passed, as far as my blunted curiosity prompted to observation, appeared pleasant, generally level, yet I would say, not on the whole, under very high cultivation. The road was certainly very fine—In many places for a long distance, planted with trees on each side. This is an improvement very desirable, which does honour to the publick taste. Beside the beauty, which is very great, the shade, in hot weather, is a large addition to comfort. The evening of the second day brought us to Calais, which is not a large place, but discovers equal, if not superior neatness and cleanness, to any place I have seen in France. The next morning proved very stormy, and we were detained some hours, before we could embark in the sloop that was to convey us across the British channel, about twenty miles, to Dover. We had proceeded but a small distance, when the violence of the wind, rent our main sheet from the top to the bottom. This put it out of our power to proceed, and, the tide being out, we could not reland at Calais until it rose. The consequence was, that we had to beat about under a tremendous gale and on a raging sea, for about five hours, until the flood tide allowed us to reach the wharf from which we had set out. There was a number of passengers on board, and the scene that ensued from deadly sea-sickness and the terror of shipwreck, can be conceived, only by those who have experienced something similar. I suffered enough to impress the recollection while I live, and to make me deeply thankful for getting once more on shore, which we were permitted to do, towards evening. Sweet indeed is deliverance from distress and danger. It may be safely asserted, that exquisite enjoyment is only known, in the hour of rescue from hard suffering and imminent peril. A good fire, and a comfortable meal in the hotel, after a five hours' endurance of such privations and dangers, was a happiness worth enjoying; but verily, I should wish to be excused from purchasing it a second time, at the same cost. It made me think, of what the ransomed sinner shall enjoy, on finding himself in glory, safe from the perils of perdition, which at times, in the tempest-tossed ocean of this sinful life, he had scarce hoped to reach.

In the evening, the violence of the weather having abated, we again embarked, and arrived at Dover about midnight. I had found a place where I could lie among the baggage, and was fast asleep, when the vessel reached the harbour. On being suddenly waked up, I was much surprised to find myself in the hands of two men, who were feeling over every part of my body. Inquiring what they meant, I was told, they were searching for smuggled goods. The light silks of France, on which enormous duties are levied, by the English government, are sometimes concealed about the bodies of smugglers: to detect which, the agents of the custom-house, are authorized to make on passengers, the rude investigation of which I was the subject. They were soon satisfied, however, that my lank person was enveloped by nothing contraband. Had it been daylight, I presume I should have escaped without suspicion. My trunk was carried, without my leave, to the custom-house; where

it underwent a close inspection in the morning. A fellow-passenger conducted me to a tavern, where I found a good bed, and a comfortable nap, until daylight. The idea of being in England, was sufficient excitement to rouse me at an early hour; and as the stage did not set off, until about nine o'clock, I had opportunity to gratify my curiosity, by a ramble over the town.

Dover is a small, but neat town, romantically situated in a low valley, at the water's edge; and surrounded on all sides from the sea, by high hills. Pursuing a road which led to the hill at the end of the town, I was conducted to an excavation into the hill. Entering a short distance, I found the excavation to assume an upright direction, and a flight of stairs, winding round and round, carried me by an ascent of about two hundred steps, into a fortification on the hill top; bristling with cannon, that pointed in all directions. Here I enjoyed a prospect of no ordinary beauty and grandeur. The neat town, spread out on the little valley, far below on the right.—A vast range of undulating country behind, with the wide watery expanse of the English channel in front. The atmosphere was uncommonly serene. Not a trace of yesterday's tempest was to be seen: but the smooth level of the water was like the face of a looking-glass. Here I *ought* to have adored that almighty Being, who "made the sea, and the dry land;" whose works are so manifold, and whose merciful providence had protected me in all my wanderings, and brought me to that romantic spot. Here I did take a last *adieu* of the French continent, the distant hills of which, were dimly visible in the blue horizon. It was an adieu of joy, mingled with no regrets at parting. A dreary sojourn of five months, I have had in a land of outlandish people, and strange language. Certainly, I have no reason to be dissatisfied with many persons and many things in France: and great reason I have to be thankful, for having passed through almost the length and breadth of the land, without meeting with any injury, and in some degree successful, in the one object of my travel, a restoration of health. But alone, a stranger, knowing not enough of the language to enjoy the society of the people, and more than all, subject to the frequent depressions, incident to ill health and a debilitated nervous system, you will not wonder if I felt, on getting out of the country, like a captive released and permitted to return to the land of his home. I did look on its distant hills with joy and thankfulness, that I was no longer there, and no more to return thither. I did feel a high excitement, that I was in old England, among a people of kindred manners, of kindred language, and above all of kindred religion; where I might expect to enjoy the services of the sanctuary, as I had been accustomed to do in the land of my fathers. Yet, I did feel great regret, not at leaving France, but at the situation in which I left it. It is a great country, inhabited by a vast population of lively, industrious, and in one sense, sober people; who are destined one day, when emancipated from ignorance, infidelity, and the gross superstitions of Popery—when brought under the full influence of Bible morality, and Bible liberty, to rise high in the history of ages to come. At present, its situation is that of deep depression, and without a hastening in the ameliorating progress of things, (for which we have indeed some reason to hope,) must remain so, for a long time to come. It would seem to me, that according to the slow progress of truth, and of liberty, civil and religious, in times past, a century, and perhaps more, must elapse, before the people of France, reach the position which the United States now occupy; and will have to make the

attainment at the expense of desperate struggles, sacrifices, and blood. At this moment, I appreciate the advantages, with which the sovereign mercy of Providence has endowed the church and people of the United States, in a tenfold higher degree than ever I did before. If due improvement be made of the start that has been taken, what are the attainments in religion, in morals, in the arts, which our posterity may make, before other nations arrive at the point from which we now set out? I rejoice for my country; but I rejoice with trembling, knowing how frequently the fairest prospects are blasted, when the issue depends on human instrumentality. And I tremble still more, to think how much the cause of liberty, of religion, and of human well-being generally, is suspended on the course which the people of the United States may pursue. Any serious miscarriage, on the part of America, relative to the subject of government, or religion, would have a blasting influence on the best interests of man in every country, but especially in France. It was remarked to me, by the intelligent Protestant minister at Montpelier, that the eyes of the advocates of liberty and religion, in their present struggles, were turned towards the United States; and large calculations were made, of the advantages to be derived from our example. God grant, that in these calculations there may be no disappointments.

About nine o'clock, the stage coach for London was before the door, to receive its load. At once, it attracted my notice, from the astonishing contrast it exhibited, to those kind of vehicles I had seen in the country I had just left, not excepting even those of Paris; which, to be sure, are immensely superior to the rude, grotesque machines, to be seen all over the south of France. Taste, neatness, and convenience, are the characteristics of the English stage coach. The inside allows only of four passengers. But they have every accommodation of elegance and comfort, which a private carriage could furnish; with the privilege of paying the full value for them. The top of the stage, in front, furnishes a seat for three passengers, to which there is a foot-board, behind the driver, who sits low before. Iron hoops round the back and sides, sufficiently secure the passengers from any fear of falling from their elevated situation. A projection behind, on a level with the body of the coach, gives a seat to two or three passengers, on each side of it; who sit facing each other, and ride side foremost. The horses are elegant, the harness shining black, with brass hames and mounting, sparkling with brightness. The whole establishment, before dust or mud has soiled it, is truly elegant, and outdoes altogether any thing of the kind, I have seen in our country, and much more in France.

The day was uncommonly fine, and certainly few days of my life have passed with more intense interest, from morning to night, than this. I was completely roused from the apathy, under which my latter journeys in France had been performed. Mounted on the top of the coach, I had the finest opportunity for seeing the country, and a fine country every where presented itself to be seen. It was about the middle of harvest, in the region of Dover: but travelling north, we had arrived among fields too green for the sickle, before we reached London. Looking at the wheat, the oats, the barley, one could say, "This is emphatically the land of plenty." The whole country seemed under cultivation, and the produce abundant. The only exception I noticed was, here and there, waste grounds laid out for horse-racing, a degrading sport, to which the country gentry are

much addicted. We passed through a number of towns, as Rochester, Canterbury, &c. which in point of neatness, and cleanness, presented a surprising contrast to the rudeness and impurity of many of the French towns I had seen. But the rapidity of our motion, forbade any inspection beyond a passing glance. We left Dover a little before nine o'clock in the morning, and about dark, I was set down in London, at the Black Bear Tavern in Piccadilly—a distance of about 70 miles, in 12 hours, including the time necessary for refreshments by the way. This is nearly double the ordinary rate of travelling in France. And here I beg leave to close my history for the present. Whether you will hear from me again, before leaving this place is uncertain. At all events, you must expect very brief details. The little time I shall have to remain here, will be too little to take more than a slight look, at the multitude of curiosities, which every stranger must look at: and it would be foolishness in me, to spend time in endeavouring to describe to you, things which you can find much better described, in the printed accounts of fifty travellers, who have preceded me. Should any thing new fall in my way, worth recording, you may count upon receiving some notice of it; either before or after I go hence. "Arise! let us go hence." How frequently have I been obeying this mandate for some time past! and how soon in obedience thereto, will be the removal of us both to that distant country, from which no traveller returns, nor yet sends back any letter of information relative to his journey thither, or reception there! Let us seek to hold ourselves in constant readiness, that the mandate, which may be at a moment's warning, may not take us by surprise. With much affection, I remain, Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTICK RECOLLECTIONS.

No. X.

"Forsan et hæc olim meminisse juvabit."

THERE is no people, perhaps, under British domination, so much oppressed and trodden down as those of Ireland, and there is none other that has produced so many "chef-d'œuvres." The courts of England and Rome have joined in destroying both the moral and physical energies of this people; and yet, like some noble spring issuing from its Alpine source, they have ever and anon arisen to a height of moral and scientifick elevation, loudly declarative of the superiority of their mental resources. If we search the library of wit and of elegant literature, we shall find Swift and Steel, occupying a distinguished station. If we examine the cabinet of theology, Magee, as every student of divinity knows, stands almost unrivalled. If we wander for recreation among the fragrant and flowery meads of poesy, we shall see that Ireland, from the days of her Ossian, down to the time of her Moore, has been a land of "song." In oratory, whether senatorial, forensick, or ecclesiastical, she stands second to no nation, ancient or modern. Who thinks of the bar without associating with its honours the unrivalled eloquence of Curran, and Flood, and Plunket? When modern writers dispute the palm of oratory with the ancients, do they not place opposite to Cicero and Demosthenes, the proud names of Burke, and Sheridan, and Grattan? When we search the annals of pulpit eloquence, shall we find in its whole extent a more conspicuous name than Kirwan? It is but a few years since Kirwan, Dean of St. Patrick's, enjoyed a fame for sacred oratory, far more distinguished than ever did Chalmers or Irving. It is

a well known fact, that oftentimes a military guard had to surround his church, and to refuse admission to all except those who had tickets: and that foreign orators made pilgrimages to the Irish capital, to hear this ecclesiastical Demosthenes. I recollect myself, when attending the elocution lectures in the University of Glasgow, to have heard the Professor say, that he had resolved, the winter in which Kirwan died, to have gone, during the next summer vacation, to hear him, and that he regretted exceedingly the disappointment. But Ireland, unhappy Ireland! has been just as distinguished by its sword. I need not mention the name of Wellington, the greatest modern captain, for Ireland ever has been a nation of heroes. Is there a land that ever struggled for freedom, whose soil has not been enriched with her blood? Is there a country bound in the chains of British power, which she has not fought to bind? Forced to fight for her slave-master, she has left her blood and her name on every field of battle, where England has reaped her laurels, during the last century. When this country struggled with the gigantick force of Britain, did not Irishmen throw themselves into the conflict for liberty, with a devotedness which nothing but death or victory could subdue:—And in the very darkest moment of the South American contest, I beheld myself a noble band of heroes, called the "Irish Legion," composed, many of them, of youth of family and letters, leaving the home of their fathers and their fortunes, to fight for South American liberty, with the gallant Devereux at their head. But to show that I am no partial eulogist of Ireland, I will sum up this paragraph, by a quotation from a late tourist of talents and observation—"No foreigner of liberal feelings, can pay even a short visit to Ireland, as I have done, without being charmed with the instances he will meet with of *generous friendship*, of *open-hearted hospitality*, and of that *noble-mindedness* which has rendered this island the nursery of so many characters that have added lustre to the political history, the learning, science, and moral elevation of Great Britain."

The most glaring degradation visible in Ireland is among the Roman Catholick population: And this is occasioned, partly by the agency of the English government, in withholding from them their civil rights, but principally by the Pope of Rome, in withholding from them the "word of life." And oh, how dark! how very dark, is ever the moral horizon from which this "shining" light is withheld! Only let an opposer of the Bible look upon the gross darkness which envelops the intellectual powers of this naturally brave, and generous, and gallant people, and he will be terrified at the hideousness of his own principles. If we compare this part of the inhabitants with the Presbyterian population, we shall have an example (at least as far as physical appearances can represent those of a moral character) of the different states of the Egyptians and Israelites, when "thick darkness" covered the one, and the joyous light of heaven beamed upon the other. And yet this is a *Christian* people: they have *Christian* priests, and sometimes they hear *Christian* doctrines; but the *fountain*, the BIBLE is withheld from them; and darkness, and degradation, and death—spiritual death—is the result. The "dry bones" in the Valley of Vision were not more destitute of *temporal*, than this people of *spiritual*, life. What then, it may be asked, is the state of the heathen, who have not even these privileges! And who, oh! who that "has tasted of the good word of life," and has seen the heart-rending desolation which its absence occasions, can for a moment hesitate to come, by *prayer* and *pro-*

perty, "to the help of the Lord against the mighty!"

In order to show you the miserable and blinded slavery and ignorance of this people, I will give you an anecdote which came under my own cognizance. Some years previous to the date of these "Recollections," a society was formed for the amelioration of the condition of the poor, and especially the Catholick population of this country, under the title of the "Hibernian School Society." In those schools the scriptures, and selections from the scriptures, were used; but proselyting was discountenanced. In a short time after the establishment of one of those schools in a neighbourhood, the scriptures became more plenty, and owing to the instructions, which were almost gratuitous, the Bible was no longer to many "a sealed book." This alarmed the Roman Catholick clergy—His *un*-holiness, the Pope, was immediately informed of the "leprosy" of knowledge, which had got among his good and hitherto *ignorant* people of Ireland; and the consequence was, that a *mighty bull* was immediately exported from the royal *herd* of Rome, into his Hibernian pasturage, to drive off this pestiferous enemy. Now I am aware that the inhabitants of this country would laugh at such folly, and would not feel the least alarm at the approach of such a harmless thing as "a Popish bull." But in Ireland it was far otherwise; for immediately on the reception of this document, it was read by the priests from the pulpit, and such was its effect, that in the parish to which I allude, and in which there was one of these schools numbering about sixty scholars, only *six* were to be found bold enough to come the next day. In addition to this, they were ordered to return their Bibles, and in one instance, which came under my knowledge, the priest came into the family, and seizing upon a New Testament, *burned* it before the owners.

But I will leave this subject, and accompany those who are willing to go with me, to the celebration of the sacrament of the Supper; that they may see the manner in which it is observed by the plain and innovation-hating Presbyterians of the north of Ireland. In fact so scrupulously do these good and unpretending people observe every iota, and exclude the minutest innovation, of this sacred ceremony, as handed down to them from the purest days of the church, that were John Knox himself to arise from the dead, and be present at the dispensation of the holy Eucharist in the north of Ireland, he might think he had been absent but a few months. How happy might it not be for the Christian church, were all its votaries as little inclined to refine on its doctrines, and to new-model its practices. But, alas! many of our *wisest* men —wisest since they tell us they are so—have not yet

"Learned to know how much need not be known."

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[As the remainder of this paper properly forms a topick by itself, and we are in our present number pressed for space, our valued correspondent will excuse the delay of the residue till our next.]

MEMOIR OF MRS. LEAH W. MORRIS.

(*Continued from p. 553—Vol. IV.*)

It yet remains to exhibit some of the outlines of her character.

Mrs. Morris possessed, in common with most of her father's family, a mind sound and vigorous. Had she enjoyed the early advantages of the truly great and excellent Mrs. Graham, whose biography she frequently read, and as frequently admired; had she, by Providence, been called with her to the same trials, and aroused by the same ne-

cessities to exertion, she would have been equalled in mental energy by *few*, and surpassed by *still fewer* women of her time. But hers, more of a private and domestic life, presents few incidents worthy of record, and no written or public exhibitions of talent. But those who, by a familiar acquaintance with her, enjoyed frequent opportunities of witnessing the discrimination of her judgment, the versatility, the invention, and the originality of her mind, always felt, that hers were the observations of no ordinary intellect. And this was prominent, not only in her conversation, but to a careful observer, in the whole economy of her affairs through life—as might be fully illustrated by facts like the following—When her husband was living, it was her custom to have some useful book selected, which during their leisure hours they read together; and then, to strengthen each other's memory, and mature each other's reflection, they conversed frequently on its contents; and then they would introduce another, and again pursue the same course. What a rational application of time? How well adapted to the acquisition of useful knowledge? What an admirable means of producing that congeniality of mind, that would enhance all the endearments of the married state?

A systematic arrangement was also formed between them for the exercise of family discipline. If one administered correction, the other would never so interfere as to lessen the parent's authority in the eyes of the child; but they always appeared in concert: and as they adopted the maxim, that correction should be inflicted on a child, not according to the irritated feelings with which an offended parent might frequently be influenced, but according to the magnitude of the offence committed, when one was applying the rod, the other, by signs, understood between themselves, but unknown to the child, would signify when the punishment was likely to be too severe, and when to desist. And thus in acts of discipline, they appeared in unity, the one as judge, and the other as executioner. By this means the child was made to feel, that the application of the rod was regulated, not by caprice and passion, but by necessity and discretion—for his good, and not the parent's gratification. These are facts, in themselves apparently small, yet adapted to produce great practical results; and such judicious arrangements, mingled in all the economy of life, sufficiently distinguish between a superior and an ordinary mind.

Though Mrs. Morris received an education, respectable for this country in her time; yet her literary opportunities were not at all comparable with those presented to females of her rank, in the present day. But if owing to the neglect of the age, her advantages were comparatively small, yet she improved them, and they multiplied in her hand. The conversation of her old age, proved that the English classics, and approved works on Theology and History, had occupied the leisure of her youthful years. Within a twelvemonth before her death, though she often complained of the failure of memory, yet she could repeat, not merely a few words, or a line, or a sentence, but occasionally whole paragraphs from her favourite authors. How much to be regretted, that such a course of reading is not now more popular among *reading* females; and that for books of correct taste and solid information, are now substituted the legendary pages of romance, whose lying spirits rise from corrupt authors, just as did the frogs of Egypt, from the Nile, and infest the shelves, and contaminate the minds of modern youth, by filling them with fancies instead of facts, and by rendering their taste too fastidious and sickly, to relish any thing

in the form of truth and nature! Though great advances have been made within a very few years in female education, in this country; yet it is much to be lamented, that so many young females, after having enjoyed the advantages of very liberal seminaries, return home, lay aside all books of science and instruction, devote themselves to amusement, employ their literary acquisitions only in perusing a few diverting novels; and thus in a few years forget what they have learned, and in after life, when romance has lots its charms, present minds almost as vacant as empty space.

Naturally of a retentive memory and a strong judgment, and from her early years having enjoyed the advantages of good society, as well as of books, Mrs. Morris possessed a comprehensive knowledge on a large variety of subjects; and being social in her disposition, her conversation was both agreeable and instructive. She was particularly fond of the society of persons of enlightened piety; and for such she was peculiarly suited. Her tone of thought was of the dignified and classical, and (in the latter years of her life,) of a peculiarly serious kind; yet so far was she from that austerity, with which piety in general, and especially aged piety, is frequently charged, and so well was she acquainted with the different tendencies of the human mind in the different stages of life, that whilst she particularly interested the aged, the informed, and the pious, without any loss of dignity, she could so vary her topics and adapt her conversation, as to arrest the attention and command the affections of the uninformed, the thoughtless and the young. From her good sense, her urbanity, and her real dignity of deportment, in her presence the virtuous youth was delighted, the giddy awed to respect, and even the profligate could not despise her. But above all, she was a follower of Jesus Christ. Her piety stands unquestioned, and the most approved by those whose acquaintance with her was the most intimate. Hers was not that artificial religion, which is often drawn on and worn to church like a Sunday dress, and then at home thrown off and laid aside, as if too costly to be used in the ordinary pursuits of life; but what she appeared to be in the *solemnities of the Sanctuary*, she also appeared to be at *home*, both in the parlour and in the closet. And thus, though she was not studious in making an outward show of extraordinary sanctity; yet the impression, generally made on those who frequented her society, especially on the friends and relatives who for any time made her hospitable house their home, and even on her servants, was, that her soul was deeply imbued with the spirit of devotion, that she *was in reality* what she *appeared to be*. Perhaps the conviction of another's piety cannot be stronger on any mind, than that of hers on the mind of a coloured female, who for years attended her in sickness and in various trying scenes, in the capacity of a domestic servant. O that professors of religion would all leave at home, more evidences of their piety! How often alas! do we find them making fair professions, and presenting an imposing character to the public; whilst *at home* they live so neglectful of the duties of religion, exhibit so little of its unction, and sometimes manifest such a worldly, untender, and unforgiving spirit, as in every mind, in the domestic sphere, to leave their piety doubtful, if not perfectly incredible.

Her piety was informed as well as sincere. Her religious feelings arose from enlightened sentiment, and not her religious sentiment from the impulse of blind feeling. She had reflected, as well as read, on the truths contained in the divine oracles, and had adopted her religious opinions from conviction,

and not merely from tradition, and was not therefore carried about with any wind of doctrine, with which the powers of ambitious innovation might agitate the surface of popular credulity. She loved the principles of the Presbyterian church, from a sincere and enlightened conviction, that they are the doctrines of God's word; whilst in the bonds of charity, she cherished a catholick spirit towards all of every name, whom she supposed to be the devoted followers of the Saviour.

Her zeal was not merely theoretical, but practical; not merely professional, but efficient; and terminated not in wordy speculations about doing good, but in active exertions for its accomplishment. It was not a shallow, foaming, and noisy stream; but a deep, clear, and living current, not wasting itself by spreading over a vast surface; but, in its course, always moving onwards, keeping still within the embankments of prudence. Though she would decidedly discountenance both the principles and the practice of the wicked and unbelieving; yet not in that repulsive and offensive manner, that would drive them forever beyond the sphere of her influence; and though she would mourn over their infatuations, yet she would not exhaust all her zeal in fruitless lamentations; but would prudently devise means for their reformation. She would frequently select books, such as she deemed suited to the cases of particular individuals, and find means of placing them into their hands, so skilfully as to prevent them from suspecting, that she entertained any design of combating their opinions or practices. In this manner, she was the instrument, in one instance, of not only convincing, but converting, a declared and fearless infidel, and in many others, of producing the most salutary and lasting effects.

As in the bestowment of her charities she appeared to study the direction of the Saviour, "Let not thy left hand know what thy right hand doeth," it is difficult to say how far she usually manifested her zeal, by pecuniary contributions to religious institutions; but not many months before her death, she was heard to say, that every individual, whether his income be much or little, ought in some way or other, to devote one tenth of it to the Lord. And in assisting to resuscitate the Presbyterian church in Dover, during the last year of her life, she is known to have contributed a far greater proportion. In fact, her liberality for this object, seemed to be bounded only by her means. She gave liberally, and gave unsolicited, where she knew her liberality was needed.

Though she was always ready to give a reason of the hope that was in her, and at seasons rejoiced in that hope; yet she conversed with humility on her own religious attainments; and lamented, that she had not attained that stature in the divine life which she ardently desired, and which she thought to be her privilege. But as "the path of the just, is as a shining light, that shineth more and more unto the perfect day;" and as God's grace is always wisely apportioned to the necessities which his children feel; so, as she approached the cold and dark waves of Jordan, the light of her Saviour's countenance shone brighter and brighter on her soul, her faith acquired new strength, and soared on the wings of assurance to the heights of Pisgah, and viewed the promised land. Though her last illness was, from the commencement, attended with an indistinctness of utterance which rendered most of her converation almost unintelligible; yet she often endeavoured, and sometimes so *successfully* as to be understood, to speak of the new strength which the Lord had given to her faith, by which she was supported in her infirmities and pains, and enabled to bow her head in resignation to her heavenly

Father's will. The following is the substance of her conversation with a clerical friend, for whom she frequently sent during her sickness.

When asked, "Are you willing to die, if you are now called?" She answered, "I am perfectly resigned. I can sincerely say the will of the Lord be done in this matter. I know his will is best." Do you now feel assured of your interest in the Saviour, and of your title to heaven? "I do. I have been too unbelieving; but O how good is the Lord! *now* in my distresses and bodily infirmities; when support is most needed, he has helped mine unbelief." She also expressed great anxiety for the general interests of true religion, the universal spread of the Gospel, the spiritual interests of her near relations, and especially for those of her children. At another time, when visited by the same individual, she said, "My strength and my speech are almost gone, so that I cannot now converse, but I wish to hear you say something suited to the condition of a dying woman, to *my* condition." And then listened, attentively, while he spoke of the importance of examining well the evidences on which a soul, about to leave this world, ought to rest a hope of heaven; and of the sufferings of the Saviour, greater than any which either in sickness or in death he calls his followers to endure; the great love he manifested by becoming a Mediator for man, with all these sufferings before him; the conquest he obtained for all his followers, over suffering, death and the grave; and of the great gain, to the soul that exchanges this world of suffering and sorrow for the employments and felicities of heaven. She then signified her assent, and apparently forgetful of her pains, reclined her head, with the sweetest expression of peace on her countenance. Afterwards, when her disease appeared to abate, and her prospects of life to brighten, her resignation to live or die, her trust in God, and her "*full assurance of hope,*" remained unmoved, and undiminished. And though the appearances of her recovery flattered all around her; yet she seemed still to entertain a presentiment of death, and to manifest a willingness "to depart, and to be with Christ which is far better." In this frame of mind she remained until called to resign her spirit; and *then* her work done, and her days numbered, as one resting from her labours, she fell asleep in Jesus. "Let me die the death of the righteous, and let my last end be like his"—"Blessed are the dead that die in the Lord."

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from Vol. IV. p.* 549.)

Mission House at Hilo,
Monday, June 13th.

Yesterday morning, at the coming of day, we found ourselves farther from the harbour of Waiakea than we had the evening before expected to be. It was necessary to *wear ship*, in order to double the point, and Lord Byron gave orders to stand off the land till the usual worship of the Sabbath was performed, in which we were happy in the privilege of joining. The whole crew, in clean dresses, occupied seats fronting the quarter deck, on which the officers, &c. had chairs. In addition to the morning service of prayers, at different parts of which the band played pieces of sacred musick—Mr. Bloxam gave us a very excellent sermon on repentance. The whole was conducted with much order and solemnity, and by many attended to with great devoutness—especially by the captain and our friend the surgeon.

As we approached the land after church, we were greatly delighted with the verdure, luxuriance, and beauty of the landscape opening to

us, in the neighbourhood of the bay of Hido. The shore had lost in a great measure the abrupt and precipitous character of the coast, along which we were sailing on Saturday, and was only edged by a low cliff, richly mantled with shrubbery and creeping plants, and ornamented with several beautiful cascades. These, in connexion with the breakers which ran high upon the rocks, often dashing their spray many feet in the air, gave the cliff an uncommonly picturesque appearance. The land rose gradually from the cliff, to the distance of 10 or 15 miles, to a heavy wood encircling the base of Mounakea. Though in a state of nature, this large district had the appearance of cultivation, being an open country covered with grass, and beautifully studded and sprinkled with clumps, and groves, and single trees, in the manner of park scenery, with a cottage here and there peeping from their rich foliage. The mountains were entirely covered with clouds, or the prospect would have been rendered more delightful from their sublimity. Such was the scene on our right, as we sailed close along the breakers to the narrow channel forming the entrance to the harbour—the gentlemen of the Blonde exclaiming "this is more like English scenery than any thing we have yet seen"—and we equally ready to say—"this looks something like America—it has some of *the features of a civilized land.*"

The channel is formed by the cliff on the right, and a sunken coral reef on the left, the point of which comes within two or three hundred rods of the shore, making it necessary for ships to pass so close to the breakers, as to appear in a dangerous situation. Seamen however, consider it perfectly safe. The reef runs in a curved direction, from the point at the channel, about half a mile to the east, where it joins a romantic little islet covered with cocoanut trees; from that fact called "Cocoanut Island." A small channel runs between this and the main land which is low, and sweeps round to the western cliffs, in a beautifully curved sandy beach of about two miles extent, making the form of the bay very similar to a *flattened* horse shoe. The beach is covered with various vegetation, and ornamented by clumps and single trees of lofty cocoanut, among which the habitations of the natives are seen, not in a village, but scattered every where among the plantations, like farm houses in a thickly inhabited country. The mission houses were pointed out to us, pleasantly situated near the water, about the middle of the curvature forming the head of the bay. At a very short distance from the beach, the bread fruit trees were seen in heavy groves, in every direction intersected with the Pandamus and Tutui, or candle-tree—the Hau (an Hibiscus) and the Koa (an Acacia) &c. &c.—The tops of these, rising gradually one above another, as the country gently ascended towards the mountains in the interior, presented for 20 or 30 miles in the south-east, a delightful forest scene, totally different in extent from any thing I had before witnessed on the islands.

The Blonde anchored in the centre of the Bay, and shortly after dinner the barge was lowered, to carry us to our friends on shore. Lord B. politely excused himself for not seeing Harriet safely landed, on account of his lameness, (I omitted to mention a very severe kick and cut in the leg from a horse, when riding one morning at Oahu) and requested Mr. Bloxam and Mr. Davis to accompany us. After rowing half a mile, we entered a beautiful fresh water creek, which winds its way close to the missionary enclosure, and in a few minutes were welcomed to the cottage of Mr. Ruggles, where Mrs. Goodrich had resided during her

husband's absence. They were all well and happy, and greatly rejoiced at our unexpected visit to them, in their remote and solitary abode—though their sympathy was deeply excited by the cause, and by the evidence of deep seated disease, visible in the countenance and person of their beloved friend and sister.

The gentlemen were so much pleased with the freshness and verdure of the shore, the simplicity and rural beauty of the gardens, &c. which surrounded the humble dwellings of our brethren, that they permitted the barge to return to the ship without them, and spent the afternoon and took tea with us.

After tea, and uniting in family worship, Harriet and myself took up our quarters with Mr. and Mrs. Goodrich, in the same enclosure, on account of the greater quiet of their house, they having no children. Here we are comfortably located, and cannot but hope that a fortnight or three weeks' residence, in this comparatively cool climate, will be of essential and permanent benefit to our invalid.

Besides a visit from the chaplain and surgeon to day, we have had the pleasure of a call from Lord B., and the first lieutenant, Mr. Ball, a very amiable and kind man, and a particular favourite of the captain.

They remained to tea with us, and expressed themselves highly delighted with Hido.

Tuesday 14th. I was so highly delighted with a sunrise view of Mounakea yesterday, that I made an exertion to get Harriet out, in time to witness the same this morning, before he should be enwrapt in his daily robe of clouds. The morning was delightful, and the whole atmosphere perfectly unobscured. The extensive region of upland country, intervening between us and the base of the mountain, was gleaming in the brightness of the early sun, with all the freshness and verdure of an American landscape in June, while the mountain, in its whole extent of breadth and height, glowed in the richest purple, except where a good broad line of ice and snow, still resting on its sides and summit, added a bright cresting of silver. This scenery on our left—the bay with its cliffs and islands, and beautifully defined beach immediately before us—and the ocean in the distance—made a picture highly calculated, in connexion with the purity and brightness of a summer's morning, to revive the spirits and strengthen the nerves of one who, for more than three months, had scarcely seen any thing but the decaying walls of her own sick chamber. After breakfast, supported by my arm, she, with the same feeble and tottering step, walked through the garden which separates the two cottages, and was charmed with a variety of flowers, shrubbery, herbs and vegetables, which Mr. G. and R. have collected and nursed, till they are beginning to flourish exuberantly. Among the flowers, I saw many, the seeds of which I brought to the islands—that which is most praised by the natives is the purple globe Amaranthus—They form beautiful wreaths from it, and you scarcely pass a plantation without seeing a bed of it cultivated for that purpose.

Kaahumanu has appropriated the largest, newest, and most pleasantly situated house on the bay, to Lord B. and his literary corps—the gentlemen whose duty does not require them to be on board the ship. It was built for her own accommodation, on an expected visit some months since. But she relinquishes it in favour of her visiters, as she considers the gentlemen of the Blonde; and with her retinue has encamped on one side of it, in temporary bowers covered with green leaves. It is but a short distance from the mission house, on a point formed by a river I have already mentioned, and the bay. I called

on them this afternoon, and joined them in a visit to a large fish-pond, of which the creek or river is indeed only the outlet. It is a pretty sheet of water in its natural state, excepting strong stone dams at its head and outlet, to prevent the escape of the fish. These are *tabu* to all but high chiefs; and no one of them having lived here lately, the whole pond is literally alive with the finest of mullet. So strictly true is this, that the surface of the water is almost in a constant ripple from their motions, and hundreds can be taken at any time by a single cast of a small net. Expressing our astonishment at the sight, *Sir Joseph Banks*, who, from understanding and speaking some English, has been appointed by her majesty interpreter—caterer—gentleman in waiting, &c. to Lord B., very seriously says—"O dis noting Sir—noting—I see him before now—he so full fish I see one man he fall backwards in him—he no sink at all!"

After satisfying our curiosity here, we rowed down the creek and across the bay, to another stream called Wairuku (the river of destruction) where the ships get their water, on the western side of the harbour. The entrance of this river is highly romantic and beautiful, the banks being precipitous and rocky, and covered with a variety of vegetation. About a hundred yards above the beach, it opens into a still deep basin, encircled by high cliffs. Into this basin the whole stream is projected by two cascades—the upper about 20 feet, and the lower about 8 feet—both rushing over their respective ledges of rock in unbroken sheets. A rude bridge crosses the stream just above the falls, and it is a favourite amusement of the natives to plunge from it or from the adjoining rocks into the rapids, and pass, head foremost, over both falls into the lower basin. Some of them were engaged in this sport when we arrived, for the gratification of Lieutenants Keith, Talbot, and Gambier, whom we found there. The accession of our party collected a greater crowd, and the cliffs and rocks were quickly covered with men, women and children, many of whom not only passed over the falls in the manner described, but jumped also from a height of 30, 40, and 50 feet into the basin, which, though small, is of very great depth. Mr. Dampiere thinks this spot, with the sportings of the natives, worthy of a sketch in oil, and designs taking it in a day or two.

The inhabitants of Hido are in a state of much greater simplicity than those in many other parts of the islands, owing to the infrequency of the visits of ships, and a less degree of the corrupting influence of foreign example in vice. More of the primitive character of the islanders—its artless diffidence and timidity—is perceptible, than in the natives of Maui, Oahu, &c. And though these traits are far from being unmingled with licentiousness, and many of the abominations of heathenism, still they are more pleasing than the impudence and unblushing vulgarity, observable in those who have had long intercourse with the abandoned seamen and vagabonds, who frequent the less remote parts.

We passed near the chapel on our return. It stands almost midway between the Mission House and the watering-place, close to the beach, and although small, is well built and neatly thatched. The thatching of the houses, in general, here, is altogether more neat and beautiful than at the Leeward Islands. It is made from the leaves of the Tauala (Pandanus), and so put on as to conceal all the rudeness of the timber and sticks on the inside; while on the outside, a deep edging of fern, along the peak and ends of the roof, and down the corners of the house, give a finished and ornamental ap-

pearance to them, not seen in the common grass huts. The ease with which stout timber can be procured here, enables them also to build their dwellings much larger than at Lahaina and Oahu, where the wood most accessible is small and crooked.

Wednesday, 15th.—The religious instructions, &c. at this station, are similar in their forms to those given at the stations with which I have been most familiar; but owing to the small number who have hitherto attended them, all the meetings, except preaching on the Sabbath, have been and still are held, in one of the houses of the brethren. Kaahumanu is very zealous here in promoting the interests of the mission, and will doubtless do great good by her example. The people are astonished at the change in her character, and a good evidence of its extent is, that she is every where called by them *the new Kaahumanu.* At the usual Wednesday afternoon meeting to-day, she delivered a very animated address at the close of the sermon, prohibiting all wickedness, and exhorting those present to follow the teachings of the missionaries. She alway appears desirous of exerting her influence in favour of the new system, and of a rigid conformity to all its requisitions: and her authority is so unbounded, and her example so powerful, that doubtless wherever she goes she will be instrumental of great good. She appeared greatly delighted this afternoon, with the manner in which the scholars had been taught to repeat their catechism, commended them very highly for their attention to the Pala-pala, and reminded them of their high privileges and their great obligations to the missionaries, for bringing the word of God to them.

Monday, 20th.—On Saturday evening, while with the gentlemen at the point, Lieut. Malden, the surveyor, who shortly after the arrival of the frigate, chartered one of the native schooners for the purpose of facilitating the operations of his department, arrived from Oahu, bringing letters, with the unwelcome and afflictive intelligence of the death of Evarts Brigham. The news was hardly a surprise, for we left him very ill; but it was melancholy and oppressive—especially from the magnitude of the bereavement to our invaluable and warm friends, Mr. and Mrs. B. He was their only son, and from his birth had been the object of fond solicitude and unwearied care. The dispensation, I trust, made us more humbly and warmly thankful to hear that our little ones, with their friend Betsey, were still in perfect health. May our numerous "blessings undisguised," lead us to renewed devotedness and faithfulness of heart and service. Mr. Bloxam happening to have a blank book of mine in his room, wrote the following interesting lines on the event—

"Weep not, thy son liveth."

Sweet stranger, scarce thy laughing eye
Had hailed the rising sun,
With that soft gaze of infancy
Which tells the enraptured parent nigh
Thy playfulness begun;
When other scenes than gave thee birth
Were thine—fair vanished son of earth.

The white robe o'er thy limbs was spread,
Meet vesture, saint, for thee,
Whose soul to brighter scenes was fled,
To form the train of holy dead,
The dead of infancy—

Who washed in their Redeemer's blood
Have early sought their parent God.

The flowers which love had gently strewn
Around thee—still so dear—
Those flowers were not so fully blown
As that bright *palm branch* now thine own,
Which 'tis thy lot to bear—
Oh! in the last great day, be mine
A chaplet but as fair as thine!

Yesterday morning, accompanied by Mr. Ruggles, I again attended church on board the Blonde, after worship in the chapel with the natives—Mr. B. gave us another very good sermon.

Being Harriet's principal nurse, I am necessarily confined the greater part of the time to the house, and have less interesting matter from observation to communicate, than otherwise might be the case. An hour or two for exercise every day, is all the leisure out doors I can command, and my walks are generally limited by the falls on one side, and by Lord B.'s establishment on the other. With the English gentlemen, we are on terms of the most familiar intercourse. Some of them are almost constantly with us—Mr. Davis and Mr. Bloxam at least once every day, and Lord B. two or three times a week.

A party of which I should have been very glad to make one, consisting of the botanist, Mr. Wilson, the purser, Lieut. Talbot, and Mr. Goodrich, have ascended Mounakea—or at least left here some days since for that purpose. Another is forming for a visit to the volcano, at the foot of the Mounakea next week, which I have been urged to join, and shall, unless an unfavourable change takes place in H. in the intermediate time. I should greatly regret losing the opportunity of witnessing so great a curiosity—one most probably unequalled in its kind by any in the world. It may be the last I shall ever have, for the circumstances of my family are such at present, as to make it impossible to foresee what the leadings of Providence may make my path of duty. Mr. Davis strongly recommends an immediate voyage, as the surest and perhaps only means of restoring Mrs. Stewart's health; and intimations have been given of an invitation to us to take passage in the Blonde, to the Society Islands, at which she expects to touch on her return to South America. To this arrangement, the opportunity of returning, that would be afforded in Mr. Charlton's brig, in October or November, would be an additional inducement. There is, however, as yet, nothing definite on this point. My own impression is, that nothing will produce any very material alteration in her state, and that she will not many months longer be an inhabitant of this world. Still it will be our duty to pursue every measure in our power, for the preservation of her life, advised by those most competent to judge of her case.

Tuesday Evening, 23d.—Mr. Keith, Mr. Talbot, and Mr. Gambier, called last evening with an invitation for me to dine with the gentlemen of the ward-room to-day—the confusion of refitting the ship, &c. being so far at an end as to allow of their ordinary comfort on board. The entertainment was very handsome, and much more formal than when invited to their table on the passage from Oahu. Lord Frederick Beauclerk, from the midshipmen's mess, was the only person present, not belonging to the gun room. This gentleman in his appearance answers the picture of a nobleman, that the *uninformed* imagination would paint

better than any other person on board. His style of face is uncommonly handsome and noble, and plainly shows a descendant of Charles II. Indeed, every thing in expression, person and manners, without the least affectation or hauteur, exhibits the polish of royalty. This is not the case with Mr. Keith and Mr. Gambier. Though perfect gentlemen, there is nothing in their appearance that would distinguish them from other well bred men. As for the Hon. Mr. Talbot, Sir Geo. Ayre, the Hon. Mr. Gooch, &c. &c. though very interesting and pleasing—such as we should call *clever* and the English *nice* young men—they seem to care less about supporting the appearance and polish of nobility than any thing else. Sir Geo. A. is a great favourite with Harriet—and Mr. Talbot scarce less so with me.

Sabbath Evening, 26th.–Between the native services to-day, I administered the sacrament of the Supper to our little number—all of whom, excepting Mr. Goodrich and myself, had long been denied the enjoyment of that high and holy ordinance—Harriet from her long confinement, and the members of this station from the want of some one qualified to break unto them the bread of life, and pour out the waters of salvation. The occasion proved highly interesting and refreshing, especially to our afflicted friend, who in sitting down to the precious banquet, found the banner of the Lord over her to be love. Many natives attended, crowding the corners of the room, and with seriousness and propriety seemed to be inquiring what these things meant. Poor creatures of immortality! may the time not be far distant when multitudes of them shall not only witness, but partake, with saving knowledge, of these rich streams of mercy and of grace.

(*To be continued.*)

Review.

BLANCO WHITE'S EVIDENCE AGAINST CATHOLICISM.

(*Concluded from Vol. IV. p. 560.*)

Mr. White, in his third letter, first examines the claim made by the Catholick church "to infallibility, spiritual supremacy and exclusive salvation." He justly remarks, that "the *reality* of her title to be the guide and rule of faith, must be a matter, not of authority, but of proof." After a few remarks, and surely but few were needed to show the justice of this position, he adds:

"How then stands the case between the church of Rome and the world?

"The church of Rome proclaims that Jesus Christ, both God and man, having appeared on earth for the salvation of mankind, appointed the apostle Peter to be his representative; made him the head of all the members of his church then existing; and granted a similar privilege to Peter's successors, without limitation of time. To this she adds, that, to the church, united under Peter and his successors, Christ insured an infallible knowledge of the sense of the Scriptures, and an equally infallible knowledge of certain traditions, and their true meaning. On the strength of this divine appointment, the church of Rome demands the same faith in the decisions of her head, when approved 'by the tacit assent or open consent of the greatest part of her bishops,' as if they proceeded from the mouth of Christ himself. The divine commission, on which she grounds these claims, runs in these words of Christ to the chief of his apostles: 'Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it: And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.'"

Here is a short, clear and just exhibition of the whole foundation

of that enormous pile of superstition, spiritual tyranny, idolatry and arrogance, which has been gradually erected by the church of Rome. In regard to the passage of holy writ, and the use made of it by the Papists, Mr. W. remarks—

"It will not be denied that between this unquestionable authority, and the statement which precedes it, there is no verbal agreement. A man unacquainted with the system of divinity supported by the church of Rome, would, probably, perceive no connexion between the alleged passage and the commentary. But let us suppose that these words of our Saviour contain the meaning in question: yet no man will deny, that if they do contain it, it is in an indirect and obscure manner. The fact then is, that even if the church of Rome should be really endowed with the supernatural assistance which she asserts, the divine founder of Christianity was pleased to make the existence of that extraordinary gift one of the least obvious truths contained in the Gospels."

Mr. W. afterwards makes his advantage of the apparent concession here yielded to the Catholicks; but we do not choose to pass the mention of this passage of scripture, which is made to support the whole fabrick of the Papacy, without noticing that it has been shown, beyond all reasonable controversy, not only by Protestant but by Popish writers, that the promise of our Saviour is, not that he would build his church upon Peter, but on the great fundamental truth which Peter had just then declared; namely—"Thou art the Christ, the Son of the living God." Granville Sharp has justly remarked on this text in the original, that it is not πετρος, the name of the apostle, and which signifies "a *little piece of a rock* or *a stone*," on which Christ declares that he will build his church; but that it is on τη πετρα, denoting properly *a rock*, and referring to the great truth before mentioned. The change of the noun or substantive, in this passage, is very remarkable in the original; and taken with its connexion, leaves no doubt that our Lord's meaning is, that Peter was a part, a small part, of that church which he would erect on *the truth of his Divinity and Messiahship*; and against which the gates of hell should never prevail.

Mr. W., in showing that "the oracular decisions" of the *infallible* church of Rome, "have invariably tended towards the increase of her own power," proceeds thus—

"By comparing the articles of the church of Rome with those of the church of England, we shall find that the points of difference are chiefly these: tradition, transubstantiation, the number of sacraments, purgatory, indulgences, and the invocation of saints. Such are the main questions on doctrine, at issue between the two churches; for the differences about free-will and justification might, I believe, be settled without much difficulty, by accurately defining the language on both sides. Now, I will not assume the truth of the Protestant tenets on these points, nor enter into arguments against those of the Roman church; my present concern is with their tendency.

"To begin with tradition: let us observe how broad a field is opened to the exercise of infallibility, by the supposition that an indefinite number of revealed truths, were floating down the stream of ages, unconsigned to the inspired records of Christianity. The power of interpreting the word of God by a continual light from above, might be confined by the Scriptures themselves, as it would be difficult to force doctrines on the belief of Christians, of which the very name and subject seem to have been unknown to the inspired writers. *Divine tradition*, the first-born of *infallibility*, removes this obstacle; and, so doing, increases the influence of Rome to an indefinite extent. I do not *here* contend that to place *tradition* upon the same footing with the Scriptures, is an error; but whether error or truth, it is certainly *power* in the hands of the Roman church.

"By the combined influence of *tradition* and *infallibility*, the church of Rome established the doctrine of *Transubstantiation*. From the moment that people are made to believe that a man has the power of working, at all times, the stupendous miracle of converting bread and wine into the body and blood of Christ; that man is raised to a dignity above all which kings are able to confer. What, then, must be the honour due to a bishop,

who can bestow the power of performing the miracle of transubstantiation? What the rank of the Pope, who is the head of the bishops themselves? The world beheld for centuries, the natural consequences of the surprising belief in the power of priests to convert bread and wine into the incarnate Deity. Kings and emperors were forced to kiss the Pope's foot, because their subjects were in the daily habit of kissing the hands of priests—those hands which were believed to come in frequent contact with the body of Christ.

"The abundance of ceremonies supposed to produce supernatural effects, must magnify the character of the privileged ministers of those ceremonies. Hence a church possessing seven sacraments, is far superior in influence to one who acknowledges but two. Add to this the nature of four out of the five *Roman* sacraments—penance, extreme unction, ordination, and matrimony—and the extent of power which she thereby obtains, will appear. Penance, *i. e.* auricular confession, puts the consciences of the laity under the direction of the priesthood. Extreme unction is one of her means to allay fear and remorse. Ordination is intimately connected with the influence which the Roman church derives from transubstantiation, and its being made a sacrament adds probability to the miraculous powers which it is supposed to confer. Finally, by giving the sacramental character to matrimony, the source and bond of civil society is directly and primarily subjected to the church.

"There still remain three exclusive offsprings of tradition, explained and defined by infallibility, which yield to none in happy consequences to the Roman church,—indulgences, purgatory, and the worship of saints, relics, and images."

What Mr. W. says on these "three remaining exclusive offsprings of tradition," serves to expose in a most impressive manner the *venality*, as well as the superstition of the Romish church. And he closes this letter with some admirable remarks, which we reluctantly forbear to quote, on "the easy and compendious method," by which even common Christians may satisfactorily decide on this subject of an *infallible church;* and on the true import of those passages of scripture which the Romanists allege in support of their creed.

Mr. W. introduces his fourth letter with a quotation from Bossuet, translated by the English champion of Catholicism, Butler, relative to the unity and infallibility of their church; by which it appears, even by the showing of these her fond children, that she needed reform both *in her head and in her members.* After which Mr. W. proceeds thus—

"And now, I will ask, is this the unity, the harmony, without which your writers contend that the church of Christ cannot exist? Is it thus that the necessity of your interpretation of the Scripture passages, on which the system of infallibility has been erected, is sanctioned by experience? Can you still close your eyes against the demonstration contained in my preceding letter, because *variations* and dissent are in the train of its consequences?

"'Our troubles and dissentions, however, (you are taught to answer) are limited to externals; those of the Protestants affect the unity of the faith.' Such is the last shelter, the citadel, of your infallible-church theory. See, then, the series of assumptions, doubts, and evasions of which that theory consists, and observe its inevitable consequences. 1st. You assume that which is in question, the *necessity* of an infallible judge of faith. 2dly. Upon the strength of that assumption, you interpret certain passages of Scripture, so that they are made to prove the existence of such a judge. 3dly. You are then in doubt as to the identity of the judge himself, without being able to determine by any fixed rule, whether the supernatural gift of infallibility belongs to the Pope alone, or to the Pope and the general council. 4thly. When, to evade this difficulty, you avail yourselves of the term church, as embracing the privileges of the Pope and council; you are still obliged to contrive another method, which may meet the objections arising from such dissentions between the assembled bishops and their head, as took place in the instances above mentioned. This you do by allowing no council to be infallible till it has been approved by the Pope, and thus resolve church infallibility into the opinion of the Roman see. 5thly, and finally, You intrench yourselves within the distinction of infallibility on abstract doctrines of faith, and liability to practical error. Now, observe, I entreat you, the consequences to which the whole system leads. The only *sensible* mark of a legitimate council, being the approbation of the Pope; and the only *sensible* mark of a legitimate Pope, being

his undisputed possession of the see of Rome; you have, in the first place, entailed the gift of infallibility upon the strongest of the rival candidates for that see; and, as moral worth is, by the last distinction, denied to be a necessary characteristic of the vicar and representative of Christ, you have added, in the second place, one chance more of having for your *living rule of faith* that candidate who shall contend for the visible badge of his spiritual and supernatural office, under the least restraint of moral obligation. If we find, therefore, upon consulting the history of the Popes, that no episcopal see has oftener been polluted by wickedness and profligacy, the fact is explained by the preceding statement. What chance of success to be head of the Christian church could attend a true disciple of Jesus, when a Borgia was bent upon filling that post? Gold, steel, and poison, were the familiar instruments of his wishes; whilst the belief that *faith* was still safe in the custody of such a monster, prevented opposition from the force of public opinion. The *faithful* still revered in Alexander VI. (be the blasphemy far from me!) the true representative of Christ on earth."

The origin and progress of the Pope's claim to infallibility, and the monstrous absurdity of that claim, are briefly and strikingly exhibited in the following extract—

"An infallible judge of abstract questions was wanting, and one was soon found; for St. Peter was the chief of the Apostles, and Rome the chief of cities. Nothing, therefore, appeared more *natural*, than that Peter should be bishop of Rome; and little proof of this fact was demanded: tradition, a mere report, was sufficient for those who wished it to be so. Yet something more was necessary to fulfil the object of the first theory or supposition; for Peter could not live for ever, and the judge of faith was to exist till the end of the world. But what could be more *natural* than that Peter's successors should inherit his supernatural gifts? In popular logic, what is *natural*, *i. e.* what agrees with some original supposition, is certain. Subsequent doubts, arising from a system so *natural*, must be settled any way, or left unsettled. Whether infallibility belonged to the Pope alone, or to the Pope and the church, and who was to be considered the church—these minutiæ were left for the ingenuity of divines. The Pope and Rome were all in all for the mass of Christians. The effects of uncontrolled power, however, soon became visible in the monstrous corruptions of Rome herself. Here the second step of popular intellect was required, *viz.* to seize the happy distinction of *infallibility* in doctrine, and profligacy in morals. Who that loves wealth, power, and pleasure, would wish to be a *sinless* oracle? No: the system of spiritual supremacy was now complete: the original supposition, that the church could not resist the attacks of hell without an unerring judge of abstract questions, had been followed to its remotest consequences; he that ventured to doubt the accuracy of the whole theory was declared a heretic. The Pope might be, in his conduct, an enemy of Christ and his Gospel, and nevertheless succeed in the enjoyment of whatever privileges were granted to Peter, *in consequence* of the love which, above the other apostles, he bore to his divine Master.* He might be a monster of vice, yet he did not cease to be *vicar* of him *who did no sin*. The church, under his guidance, might be corrupt in '*head* and *members*;' but still she must be infallible in matters of faith.

"To the *solidity* of this structure have your divines committed the stability of the church of Christ: unless all this be true, the gates of hell have actually prevailed against her. A moral corruption in *head* and *members*; a system which insured the continuance of this corruption, by repeatedly defeating the efforts of those who wished for a reformation, were, if we believe them, no subject of triumph to the enemy of God and man. As long as the authority of Rome was safe, the gates of hell had still the worst of the contest: let the Pope possess the *heads* of Christians, and Satan was welcome to their *hearts*."

The principal part of the remainder of this letter is employed in defending the Protestant reformers against the malignant charges of Bossuet. Mr. W. here proves, in the example of the eloquent Bishop of Meaux, the justice of our remark, that the Popish advocates find their favourite means of attack on Protestants, in attempts to vilify their characters—

"Raking up, besides, all the calumnies and atrocious reports with which the character of the opposers of Rome has been

* "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.—*John* xxi. 15. *et seq.*"

blackened at all times, and setting in the strongest light of mutual opposition the theological disputes which divided the reformers, he gives the whole weight of his authority and talents to a delusion, which nothing but an overwhelming combination of interest and prejudice could prevent his acute mind from perceiving. Had the Bishop of Meaux bestowed the ten-thousandth part of the perverse industry with which he followed that argument, in examining the gratuitous assumption on which it is founded, we may hope that his honesty would have directed his pen to some other topick."

We can spare room for no farther extracts from this letter, except for the following short one, with which the letter closes—

"Whatever might be the effect of the prejudices which the first reformers brought away from their *Roman captivity;* whatever the necessity which Protestant churches still acknowledge of preventing internal feuds, by proposing formularies of faith to their members, they have never so misunderstood 'what spirit they are of' as to deny salvation to those who love their common Lord and Redeemer. Their churches, indeed, may differ on points which the subtilty of metaphysics had unfortunately started long before the reformation, and even before the publication of Christianity: they may observe different ceremonies, and adopt different views of church hierarchy and discipline; but their spirit is the only one which deserves the name of *Catholick* in the genuine sense of that word; the only spirit, indeed, which can produce, even on earth, an image of the glorious church which will exist for ever in *one fold*, and under *one shepherd*."

Those who renounce the errors of Popery, always, we believe, renounce, at the same time, the idea of an *exclusive visible church* on earth. They become perfectly sensible that they cannot consistently hold this dogma, while they join a Protestant communion, and still retain entire charity for some members of the church which they desert. We think that Bishops Hobart and Ravenscroft, of our own country, might profit by a careful perusal of this fourth letter of Mr. W. Their doctrine of an *exclusive church*, which leaves all who do not belong to it to the uncovenanted mercies of God, is as real Popery as any thing held by the Roman Catholicks.

The fifth letter of Mr. W. relates, as the title we have quoted shows, to the "Moral character of the Roman Church. Celibacy. Nunneries."

While he admits the sincere piety and pure morals of many individuals of the church which he has abandoned, Mr. W. exhibits what he calls the "Corporation Spirit" of that church, as mischievous and detestable in the extreme. It appears that he speaks of what he has personally seen and known; and in referring to principles and doctrines, he quotes his authorities, in the words of the writers themselves. The result of the whole is, a view of the Roman Catholick Church, especially in countries where it is protected and fostered by secular power, which is most revolting, and in some respects absolutely shocking and disgusting. It is particularly so when he describes the consequences, not imaginary, but witnessed and shared in by himself, which follow from the celibacy of the clergy.

Of nunneries he had the best reason to speak with horror. It appears that he had lost two sisters, by the hardships to which they were subjected in convents. He acted as confessor to one, in her expiring moments; and he left the other in a dying state, when he fled from his native country. This letter is one of the most interesting in the whole volume; but we have no room for extracts of length, and short ones the nature of the subjects forbids.

The sixth and last letter, which is by far the longest of the whole, is chiefly employed in showing "the direct tendency of the Prayer Book, the Breviary" of the Roman Church, "to cherish credulity, and adulterate Christian virtue." It is all but incredible, that persons of sense and education should believe

in the verity of the numerous miracles, many of them ludicrous in their character, unseemly in their aspect, and useless in their effects, which this authorized system of Popish devotion enjoins on the faith of Roman Catholicks. Yet, in regard to this work, Mr. W. makes the following statement—

"The value which the church of Rome sets upon the Breviary, may be known from the strictness with which she demands the perusal of it. Whoever enjoys any ecclesiastical revenue; all persons of both sexes who have professed in any of the regular orders;* all sub-deacons, deacons and priests, are bound to repeat, either in public or private, the whole service of the day, out of the Breviary. The omission of any one of the eight portions of which that service consists, is declared to be a mortal sin, *i. e.* a sin that, unrepented, would be sufficient to exclude from salvation. The person guilty of such an omission, loses all legal right to whatever portion of his clerical emoluments is due for the day or days wherein he neglected that duty, and cannot be absolved till he has given the forfeited sums to the poor, or redeemed the greatest part by a certain donation to the Spanish crusade. Such are the sanctions and penalties by which the reading of the Breviary is enforced. The scrupulous exactness with which this duty is performed by all who have not secretly cast off their spiritual allegiance, is quite surprising. For more than twelve years of my life, at a period when my university studies required uninterrupted attention, I believed myself bound to repeat the appointed prayers and lessons; a task which, in spite of a rapid enunciation, took up an hour and a half daily. A dispensation of this duty is not to be obtained from Rome without the utmost difficulty.† I never, indeed, knew or heard of any one who had obtained it.

"The Breviary, therefore, must be reckoned the true standard to which the church of Rome wishes to reduce the minds and hearts of her clergy, from the highest dignitary to the most obscure priest. It is in the Breviary that we may be sure to find the full extent of the *pious* belief, to which she trains the pastors of her flock; and the true stamp of those virtues which she boasts of in her models of Christian perfection. By making the daily repetition of the Breviary a paramount duty of the clergy, Rome evidently gives it the preference over all other works; and as far as she is concerned, provided the appointed teachers of her laity read her own book, they may trouble themselves very little about others. Nay, should a Roman Catholick clergyman, as is often the case, be unable to devote more than an hour and a half a day, to reading; his church places him under the necessity of deriving his whole knowledge from the Breviary."

The artifices which are used to induce young females "to take the veil," as exhibited by Mr. W., are fitted to fill every generous mind with indignation. Yet here, as elsewhere, he confirms what he says by facts and quotations. Our last extract shall be one that relates to this subject, and it concludes the letter and the volume—The whole, it will be remembered, is addressed to the Roman Catholicks of Great Britain.

"I select the *Exercise for Monday* as a specimen, not because its tone of devotion is more puerile than the rest, but as containing a fresh and striking proof of the indefatigable industry of Roman Catholick priests, in entrapping young people to take the dangerous vow of perpetual celibacy.

"'I am the Queen of Virgins, *Regina Virginum*, says the glorious Mother of God. Will you, my dear child, remain a virgin all your life, and live, as it were, an angel in flesh, as did my dearly beloved son Aloysius Gonzaga, St. Agnes, St. Catherine, and a thousand others, my devoted children, who have rather chosen to lose their lives than their virginity? I will love you as I have loved them, and cherish you as I cherish the angels, and, if it be possible, more than the angels themselves; and moreover, my child, I will obtain your name shall be written in the book of the blessed; and assure you, with a heart truly maternal, that at your

* "Some orders have a peculiar Breviary, with the approbation of the Pope. There is no substantial difference between these monkish Prayer-books and the *Breviary*, which is used by the great body of Roman Catholick clergy."

† "Among the many charges made in the name of the Pope by Cardinal Gonsalvi, against Baron von Wessenberg, Vicar General of Constance, is that he had granted dispensations of this kind, to many clergymen in his diocese. This curious correspondence was published in London, by Ackermann, in 1819. It deserves the attention of such as wish to ascertain the temper of the court of Rome in our own days."

death you will wish you had been the most chaste and holy in the world. Think well upon it, and resolve the best.—Hail Mary!"

"Yes, my most dear Mother! I desire to be pure all my life, as well in body as soul: I do, I say, most humbly desire it, and most earnestly beseech you, dear Lady, to obtain for me that which you so much recommend to me. I do here, prostrate, reverence you, O sacred Virgin Mary, Mother of the Word Incarnate! and together with the holy thrones and all celestial spirits, ever bless and praise you infinitely, the Morning Star, *Stella Matutina;* for that you, the most beautiful of all creatures, were the first that did vow perpetual chastity, preparing the way to so many virginal souls which have already followed, and shall hereafter follow you in so high, so glorious, and so divine an enterprise.—Hail Mary!"

"In the name of the Father of Spirits, 'whose eyes are upon the truth,' I entreat such as love the Author of our common faith, more than the name of a religious party, not to efface the impression of shame which these passages must produce, by the usual method of recrimination. I protest before Heaven, that neither through these quotations, nor by any expression which in the course of this work may have flowed from my feelings, it has been my purpose to hurt yours. Remember, that whatever absurdities you might glean from Protestant writers, cannot affect a church whose authorized articles of faith and form of prayer, have nothing in common with such aberrations from common sense and the Gospel. Observe, on the other hand, how naturally the credulity and dangerous sentimentality with which your *pious books* abound, flow from the system of Rome, exhibited in her *Prayer-book*, as well as in her whole conduct in regard to miracles and devotional practices. Remark the activity and watchfulness with which she has at all times persecuted all kinds of books, wherein the least insinuation was thrown out, not against her articles of faith, but even the least part of this her deluding system. Compare it with the supine indifference which she exhibits in giving free course to thousands of books which, at this very day, propagate every thing that can degrade the understanding and enfeeble the mind, under the name of piety. When you have candidly and honestly weighed all this, decide with yourselves, if it be not the part of every ingenuous and liberal Catholick of these kingdoms, to strike out the *Roman* from his religious denomination, and place in its stead the noble epithet of Christian? Preserve, with God's blessing, so much of your tenets as may appear to you consistent with his word; but disown a church which, by her miracles, libels the Gospel history with imposture; and whose mawkish piety disfigures the sublime Christian worship into drivelling imbecility."

The letters are followed by a considerable body of notes, in which the author illustrates and confirms his assertions. Several of them contain valuable information, relative to the general subject. Among the rest, we were glad to find, at full length, the Bull, by which the present Pope proclaimed the Jubilee for the year 1825. It will be easy to show from this Bull, that several things which the Papists, in Protestant countries, deny as articles of their faith, are recognised and enjoined by their infallible spiritual head.

We consider the republication of these letters in our country at the present time as peculiarly seasonable; and although we know that the publisher has met the frowns of some of the devotees of Catholicism, yet we hope he will find a liberal patronage among Protestants. We do indeed wish that many more copies of this work than can be furnished by one or two editions, may be circulated in the United States; especially in those places where Roman Catholicks are numerous—A copy ought to be in the hands, not only of every clergyman and theological student, but of all our reading youth, male and female. We are perfectly aware that in saying this, we shall be regarded by some Protestants, as well as by all Catholicks who may know it, as favouring bigotry, and endeavouring to disturb a very desirable state of religious peace and harmony. The propagation of such an opinion, in regard to any one who openly opposes Popery, is a leading artifice of its friends, in their endeavours to extend the influence of their church. They obtain auxiliaries from among Protestants themselves, under the notion that to speak favourably of the Roman Catholick faith, is an evi-

dence of charity and of a liberal spirit. Now we confess, that we do not, and never did, well understand that kind of charity and liberality, which consists in making concessions *all on one side;* and that the *right side* too, in the opinion of those who make the concessions—nor of the consistency of those who cry up a charity of which they never show an example. Let us hear from the Roman Catholick clergy and their advocates, an unequivocal expression of some favourable opinion of the Protestant faith and worship—a distinct recognition of any Protestant church as a true church of Christ—and then let them press us to return the courtesy, and to exercise the charity of which they set us the example. Till then, we are only acting defensively. We verily believe that the proselytes made to Catholicity in our country, have nearly all been gained by Protestants thinking and speaking favourable of the Romanists; and thus giving them the opportunity, (which they never cease to seek and always seize when found,) to make converts to their church. We therefore feel it to be a sacred duty, to exert whatever influence we possess, to withstand and defeat the wiles of the enemy. We would warn Protestant parents, not to let their children imbibe the notion, that Popery is about as good a system of religion as any other—Some have already paid dearly for their folly in this respect. The ceremonies of the Roman Catholick religion are full of pomp and show. They impress the senses, and have in fact been contrived for this very purpose; and young people who witness them, unless carefully guarded against it, are apt first to admire, then to approve, and eventually to adopt them.

We have already cheerfully conceded that we believe there are truly pious individuals in the Roman Catholick communion. Still it is true, that among these individuals, even the most distinguished of them, there is, and ever has been, such an admixture of superstition as is truly deplorable. Who can read without emotion, the authentick narrative of the last years of one of the most sublime geniuses that the world has seen—Blaise Paschal. Amidst the unquestionable evidence of his heavenly mindedness, what a lamentable mixture was there of weak and absurd superstition, in wearing a girdle with iron points, in visiting relicks, and in mortifications, injurious not only to enjoyment but to health. Even Thomas á Kempis, in that excellent work "Of the Imitation of Christ," is not free from this fault, and that in a pretty high degree. This little manual has indeed been purged of its leaven of Catholicism, in a Latin edition by Castalio, and in the current English translation. But in the original we have a portion of some of the worst errors of Popery, mingled with the most precious doctrines of pure Christianity. The truth is, that such men as Pascal, and Fenelon, and Xavier, and Kempis, were what they were *in spite* of their Catholicism, and not as its genuine effects. Take the system altogether, observe its real import and practical results, and it will be found that it goes to put a monstrous mass of external rites and ceremonies, in which the essentials of true religion never did and never can consist, in place of the renovation of the heart, inward sanctity, the spiritual worship of God, uniform obedience to his laws, and the active discharge of all social and relative duties. Hence it is fitted to the spirit of the world—and to the taste of those who want a pillow for their consciences, while they continue, in the scriptural sense of the phrase, "of the world." From this cause, in connexion with the circumstance that wealth and luxury, and a relish for

show and splendour, are making advances in our country, we have little doubt that Popery will, for a time, seduce from other denominations more than it has hitherto done.

Papists make at present but a very small part of the population of the United States; and hence probably their influence is viewed by Protestants without concern; perhaps it is by some even regarded with favour, as the cause of the weaker party. In whatever manner it is to be accounted for, certain it is, that the Catholicks manifest an extreme sensitiveness to any thing that is published against their creed and system; and yet they do all they can to give currency to every thing hostile to the religion of Protestants. We are well informed, that they have been very active in giving circulation to Cobbett's late infamous publication, relative to the Protestant reformation, and the men and measures that were concerned in that glorious event. It would also appear that they are endeavouring to get *the press*, as much as possible, under their influence. We speak on written testimony when we state, that the editor of a publick and widely circulating newspaper, in a neighbouring city, refused to publish, even as an advertisement to be paid for, a piece written by a Protestant clergyman, in reply to what had been published in the same paper by a Catholick, whose signature was "Sacerdos." We mention these things to show that it is time for Protestants to be awake to their situation; and not to permit their enemies to gain advantages, which unconcern and inactivity and fancied security, will certainly give them.

Since we began to write, we have looked over a book which we read carefully on its first publication, about nine years since. We shall give the whole of the title-page, because it exhibits the contents of the volume—It is "A concise view of the principal points of controversy between Protestant and Roman churches: containing, I. A letter to the Roman Catholicks of the city of Worcester, in England. II. A reply to the above address, by the late Archbishop Carroll. III. An answer to the late Archbishop Carroll's reply. IV. A short answer to the appendix to The Catholick Question, decided in New York in 1813. V. A few short remarks on Dr. O'Gallagher's reply to the above address. By the Rev. C. H. Wharton, D. D., rector of St. Mary's Church, Burlington, (N. J.) and member of the Philosophical Society of Philadelphia." We have mentioned this publication, for the purpose of earnestly recommending it to the careful perusal of such of our readers as wish to understand the nature of this controversy, as it has existed and is likely to be renewed, in the United States. The Romanists will not easily find an advocate of their cause so able, and in all views so respectable, as was Archbishop Carroll: And the Protestants need not a more able replicator than Dr. Wharton. We confess we were much surprised, to find the following unqualified assertion coming from the Archbishop, page 16 of his Reply—"So far from our teaching the impossibility of salvation out of the communion of our church, as much as we teach transubstantiation, (Letter, p. 10) no divine, worthy to be called such, teaches it at all." Compare with this the following article of the creed of Pope Pius the 4th, and which is in substance repeated in the Bull of the present Pope, in his proclamation for a Jubilee, less than three years since—"The Roman church is the mistress and mother of all churches, *and out of her communion* no salvation can be obtained." Here, if we can understand language, the Archbishop is directly contradicted by two popes

—in an infallible church, which is rendered infallible for the purpose of preserving *unity of faith.* Had Archbishop Carroll published his reply in Spain or Portugal, we have no doubt he would have gone to the prisons, if not to the fires of the Inquisition. What he says is in effect to say, that two Popes were "no divines worthy to be called such."

The hostility of the Papacy to the free circulation of the Holy Scriptures, we consider as paramount evidence that the rulers of that church are conscious, that their system and the sacred records do, in some material points, disagree. They are aware that, on these militating points, they have set their traditions and decretals in opposition to the inspired volume; and admitting, as they do, the divine authority of that volume, they have no other resource but to keep it out of the view of the vulgar. But *magna est veritas et prævalebit.*

SHORT NOTICES OF RECENT PUBLICATIONS.

Our monthly numbers afford us but a very limited space for reviews, without excluding other matter which it seems indispensable that we should introduce. We have long felt this inconvenience, and have cast about for a remedy; and we can think of none so eligible as that which we have at length adopted, in imitation of what we find practised by one or two journals of reputation, which we receive from Britain. We can give a short notice and a general character of a publication, and occasionally even a short extract, within a very narrow compass.—A review is understood to denote something more extended and particular.

It is however not to be supposed, that we always estimate the merit of the works which we *review*, more highly than that of those which we *notice*, in a brief and summary manner. The very reverse will often be the fact—It is so in our present number. Neither is it to be understood, that in our list of New Publications, which we have commenced with the present volume, those which appear without any other notice than their title, are in our estimation less valuable than those on which we give our opinion. Of many publications indeed which will stand in our list, we shall have seen nothing more than the title.

The truth is, that the Editor receives but very little assistance in the business of reviewing, and that he cannot read, even in a cursory manner, one half the publications which are sent him. His reviews of books or pamphlets, therefore, are much confined to those, the subjects of which he supposes the publick need to be distinctly apprized of, for the purpose of warning or of special recommendation—either on account of their merit or demerit. That he is also sometimes influenced by individual taste, or private friendship, and still oftener by what happens to be in hand at a leisure hour, he pretends not to deny. Yet in delivering an opinion, he never has, and he never will, give any other, in relation to friend or foe, than that which he honestly holds—it may be partially, but always sincerely.

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A SERMON, *preached in the Chapel of Nassau Hall, August* 13, 1826. *By Archibald Alexander. Published at the request of the Students of the College.*

This is an admirable discourse—instructive and impressive in no ordinary degree. It was specially adapted to the circumstances of the youth to whom it was immediately addressed, and it is much to

their credit that they requested its publication. But it is fitted to be eminently useful to all young persons, especially to those of liberal pursuits, and to their careful perusal we would earnestly recommend it.

CHRISTIAN WEAPONS NOT CARNAL, BUT SPIRITUAL: *a Sermon, delivered in the Second Presbyterian Church, in the city of Baltimore, Oct.* 13, 1826; *at the Installation of the Reverend John Breckinridge, as Colleague with the Reverend John Glendy, D. D. in the pastoral charge of the said Church. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the Theological Seminary at Princeton, (New Jersey.)*

This is a long sermon but a very good one——sensible, instructive, convincing, seasonable, pious, and practical. The preacher has seized a *special* occasion to deliver truths *generally* interesting, and highly important to all ministers of the Gospel; and he has made his familiarity with ecclesiastical history happily auxiliary, in several instances, to the striking illustration and enforcement of the truths he inculcates.

WICKED MEN ENSNARED BY THEMSELVES. *A Sermon preached December* 16, 1825, *in the Second Parish of West Springfield, at the Interment of Samuel Leonard, and Mrs. Harriet Leonard, his wife; the former of whom murdered the latter, and then committed suicide. With an Appendix, containing an account of the horrid transaction. By William B. Sprague, Pastor of the First Church in West Springfield. Third Edition.*

THE PURPOSE OF GOD IN AFFLICTING MINISTERS: *A Sermon, preached at South Hadley, April* 30, 1826, *the Sabbath immediately succeeding the Death of Mrs. Abigail E. Boies, wife of the Reverend Artemas Boies. By William B. Sprague, Pastor of the* 1*st Church in West Springfield.*

THE CLAIMS OF PAST AND FUTURE GENERATIONS ON CIVIL RULERS. *A Sermon, preached at the Annual Election, May* 25, 1825, *before his Honour Marcus Morton, Esq., Lieutenant-Governor, the Honourable Council, and the Legislature of Massachusetts. By William B. Sprague, Pastor of the* 1*st Church in West Springfield.*

A SERMON, *delivered at the Ordination of the Reverend Wales Tileston, to the pastoral care of the Congregational Church in Charlemont, March* 16, 1825. *By William B. Sprague, Pastor of the* 1*st Church in West Springfield.*

The four preceding occasional discourses have been delivered by Mr. Sprague within the last two years. The zeal and activity of this young minister of the Gospel is worthy of commendation and imitation. He has talents which he does not keep in a napkin. His discourses exhibit specimens of chaste composition; and what is far better, of warm evangelical piety and solicitude for the salvation of souls, tempered by prudence, and recommended by skilful address. It appears that the publick estimation in which he is held, renders unusually frequent his calls to occasional services; and that the acceptable manner in which they are performed, originates the additional demand that his addresses be committed to the press. We sincerely rejoice to see, in the evening of our life, men like the author of these discourses coming forward into the vineyard of the Lord; and if any word of encouragement from us may cheer their toil, or animate their efforts, we should deem ourselves criminal to withhold it.

THE CAUSE OF EDUCATION IN TENNESSEE. *An Address delivered to the Young Gentlemen admitted to the degree of Bachelor of Arts, in Cumberland College, at the Anniversary Commencement, October 4th,* 1826. *By Philip Lindsley, D. D. President of the College.*

This address is marked by the same features which give character to the other publications of the author. It is full of thought, perspicuously and forcibly expressed, and in a manner which is at once interesting, and much the speaker's own. As the title bears, this Address is not a mere valedictory to a class, but relates generally to the subject of education in the state of Tennessee, which is discussed at considerable length, and with great ability. Dr. Lindsley, it appears, is aiming to convert the Cumberland college into a university—into an institution that shall not only *bear* but *deserve* this name. For this object he is an ardent and enterprising, as well as able advocate; and we can only say that we heartily wish him complete success. We give the first paragraph of the Address, not merely as a specimen of composition, but chiefly because it contains, in a few words, a just exhibition of the true object of an academical education.

"YOUNG GENTLEMEN—Your academical career is now ended; and you have just received the usual honours and testimonials of this institution. According to the opinion which too generally prevails, you have completed your studies. This, I am persuaded, is not your own opinion. You have already made a juster estimate of your own attainments; and of the vast and variegated field for future investigation which still lies before you, and which invites your assiduous cultivation. If you have learned *how* to study, and

have acquired a thirst for knowledge, you will continue to study and to learn while you live. This, indeed, is the grand aim and object of all elementary education. It is to discipline the mind, to develop faculty, to mature the judgment, to refine the taste, to chasten the moral sense, to awaken and invigorate intellectual energy; and to furnish the requisite materials upon which to erect the noblest superstructure. Hitherto, you have been laying the foundation; and serving that kind of apprenticeship which may enable you to march forward by your own diligent and persevering efforts. Do not imagine, therefore, that your work is done. You have only commenced your studies. Whatever may be your future profession, pursuit, business or destination, let books, science, literature be your constant companions."

Literary and Philosophical Intelligence, etc.

Ærolites.—A letter from Odessa of the 10th September, gives an account of an Ærolite, which fell on the estate of Madame Serbinoff, in the government of Ekaterinoslaw, and in the district of Paulogrod. On the 19th May, some labourers working in the fields at noon, heard a noise which seemed to come from the clouds, and continued to increase, until it ended in a loud explosion. At the same time, they saw a heavy body descending rapidly, the fall of which was accompanied by a flash of light. It was about twenty fathoms from them. On going to the spot, they found a stone, which, in falling, had raised the earth to the height of two arsheens, and made a hole one arsheen in depth. On the day when the phenomenon took place, the sky was slightly clouded, the air calm, without any storm or rain. The stone weighs two poods: its colour is a very dark blue, approaching to black. The surface has some small cavities; and, in general, the external appearance much resembles that of an agglamoratine of sand.

Steam Engines.—The following curious facts were stated by Mr. Webster, in a lecture on steam engines, delivered at the Crown and Anchor Tavern, in London. It has been ascertained, with some degree of certainty, that there are now in this country not less than 15,000 steam engines at work, some of almost incredible power: in Cornwall there is one of 600 horse power. Taking it for granted, that, on an average, these engines are each of 25 horse power, this would be equal to 375,000 horses. According to Mr. Watt's calculation, 5½ men are equal to the power of a horse; we have thus, therefore, a power through the medium of steam engines, equal to two millions of men. Each horse, for his keep per year, requires the produce of two acres of land, and thus, 750,000 acres are at the disposal of the inhabitants of Great Britain, more than if the same work, which is now done by steam had to be performed by horses.

The Plexímeter.—An instrument under this name has been invented by a French surgeon, for the purpose of ascertaining, which it is said to do with great accuracy, the existence of any pleuritic or other effusion in the chest or abdomen. It consists of a plate of ivory, like the lid of a snuff-box, which is fixed on the part to be examined in such a way as to render the sound produced upon it by percussion very distinct. The presence of so small a quantity as two glasses of liquid has been ascertained by the pleximeter. It likewise enables the operator to discover if the liver or the spleen is enlarged, or if the peritoneum contains any air.

M. Champollion, the well known French antiquary, addressed two letters, not long ago, to the editor of the *Moniteur*, announcing the arrival at Havre, on the 1st of September, of the Durance, of one hundred and seventy tons, from Leghorn, with the valuable cargo of Egyptian antiquities (which we have frequently mentioned) destined to enrich the Museum of the Louvre.

There are above a hundred cases, besides the large pieces of sculpture, some of which weigh from 1400 to 1800 quintals.

Mr. Poinsett has sent to the Museum of the Literary and Philosophical Society of Charleston, several very curious specimens of ancient Mexican sculpture.—This collection consists of images, and a large figure of a snake, an animal which appears to have been a favourite object of representation with the Mexicans, perhaps, also, an object of adoration. These images, it is said, bear evident marks of antiquity.

The Colossus at Rhodes.—Colonel Rottiers, of Antwerp, on his late visit to Rhodes, composed an essay on the place on which the celebrated Colossus formerly stood. It has been hitherto supposed that the Colossus stood upon two rocks which were at the entrance of the port.

The Colonel demonstrates that this opinion is erroneous. He proves this in a very simple manner. The statue, according to the most authentic accounts, was sixty-two cubits in height; now a man six feet high generally stepping out three feet, how far would a man of sixty-two cubits step? The answer to this question puts an end to all further dispute; for the distance between the legs of this statue would be thirty-two cubits, which does not at all agree with the distance between the two rocks of the port. There is at Rhodes a second port adjoining the first; according to the Colonel, it was at the entrance of this that the Colossus stood; and his observation seems to be the less liable to objection, as he has discovered there fragments of pedestals. Besides the views of the remains of antiquities connected with the Order of Malta, which Colonel R. intends to publish, he will also publish a volume by way of Supplement to Vertot's History of the Order.

The experiments made in the South of Spain, to cultivate the cochineal, have perfectly succeeded in Murcia; the silk-worm from China, which makes the white silk, has been introduced.

The Chevalier Gamba, who has been travelling over Russia, from the Baltic Sea to the frontiers of Persia, from the Sea of Azof to the Wolga, and from the Euxine to the Caspian, considers the provinces beyond Mount Caucasus to be an admirable position for the establishment of the entrepot of an immense commerce. Supported in his views by General Yermoloff and the Russian Government, so far back as 20th October, 1821, an imperial ukase decreed freedom of commerce for the Russian provinces beyond Mount Caucasus, and offered facilities and favours to all strangers who should be willing to settle there. Thus the ancient route which, under the Emperors of the East, brought to Europe the silks of China, the rich manufactures of India, precious stones, spices, &c., the route which, for more than two centuries, caused Genoa to overflow with immense riches, was again opened to the commerce of Europe.

Luther's *Commentary on Genesis* (the result of ten years' labour,) has never yet appeared in an English dress; but it is mentioned that a Translation of it, by the Rev. H. Cole, of Cambridge, is now in progress. Singularly enough, Luther predicted, when he commenced the Commentary, that its completion would terminate his worldly career. In his introductory Lecture (1535) he said, "to this Commentary I shall devote the remainder of my days; and my life and Commentary will end together." He thus in (1545) concluded the last Lecture: "Thus end I my exposition of the Book of Genesis. God grant that others may expound it better than I have done. I can proceed no farther; my strength faileth me. Pray God for me, that I may have a quiet and peaceable departure out of this world." Luther died three months afterwards.

Spread of the Reformation.—Yesterday nine Roman Catholicks publicly abjured the errors of Popery in the Church of Cavan. This makes forty-six persons, within the last three weeks, who have conformed to the Established Religion. Mr. Montague preached an admirable sermon on the occasion, in which he exposed, in the ablest and most forcible manner, all the doctrines of Popery.

[*Dublin Eve. Post.*

Pinel and *Scarpa*, the first of France, and the other of Italy, so celebrated in medical and anatomical science, died lately.

According to official statements, the population of Rome has much increased within the nine years past. It is now about one hundred and forty thousand souls; of whom 35 are bishops, 1152 secular priests, 1726 monks, 2040 nuns, 382 seminarists, 2255 paupers in the hospitals and alms-houses, and 993 prisoners. The male population is 75,000; the female, 65,000.

LIST OF NEW PUBLICATIONS.

St. Chrysostom on the Priesthood.—Translated from the original Greek, by the Rev. Henry M. Mason, A. M. Rector of St. John's Church, Fayetteville, N. C.

Christianity and Literature: in a series of Discourses. By T. B. Balch, Pastor of a Presbyterian Church in Snowhill, Md.

Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. *Second Edition.*

The Diary of an Ennuyée.

Tremaine; or, the Man of Refinement.

Matilda; a Tale of the Day.

Tales of the Wild and Wonderful.

Elements of Phrenology. By George Combe.

The Museum of Foreign Literature and Science, No. 12, New Series. Whole number, 54.

The Christian Observer for October. From the London edition.

The Lady of the Manor; being a series of Conversations on the subject of Confirmation. Vol. 3. By Mrs. Sherwood, author of "Little Henry and his Bearer," &c. &c.

History of the Expedition to Russia, undertaken by the Emperor Napoleon. By Gen. Count Philip de Segur.

A Brief View of the American Education Society. With the Principles upon which it is conducted, and an Appeal to the Christian Publick in its behalf. Published by order of the Directors of the Society, Nov. 1826.

Tenth Annual Report of the Directors of the American Education Society. May, 1826.

Report of the Proceedings of the Seventh Year of the Mariners' Church in the City of Philadelphia, and the existing state of the Institution; with an Appendix, containing Extracts from the Rev. G. C. Smith's Letter, and an Alphabetical List of Subscribers.

M. T. Ciceronis Orationes quædam Selectæ in usum Delphini. In this edition are introduced all the valuable Notes of the Dauphin edition, translated into English, Selections from Duncan, and other Commentators, and original Observations; also, Translations of the Notes from Asconius P. Manutius, &c. By John G. Smart. 8vo. pp. 394.

Remains of the Rev. Richard Cecil, edited by Josiah Pratt, B. D. F. A. S.—18mo. pp. 288.

Infant's Progress from the Valley of Destruction to everlasting Glory. By Mrs. Sherwood. 18mo. pp. 245.

Treatise on the Theory and Practice of Physick, by George Gregory, M. D., with Notes and Additions, adapted to the Practice of the United States, by Nathaniel Potter, M. D., Prof. Prac. Physick Univ. of Maryland, and S. Colhoun, M. D., Philadelphia. 2 vols. 8vo. pp. 1124.

Blair's Grammar of Chemistry, Fifth Edition, carefully revised, with additions, by Benjamin Tucker. 18mo. pp. 210.

The Decision; or, Religion must be All or is Nothing. By the Author of "Profession is not Principle." Fourth Edition.

A New Map of the World on the Globular Projection, containing all the recent Discoveries, on 6 super royal sheets. Price 7 dollars.

Religious Intelligence.

SOUTH AMERICA.

We regret that the following communication from an obliging correspondent did not reach us in time for our last number.

Princeton, Nov. 27, 1826.

Dear Sir,—You have doubtless learned from the publick prints, as well as from other sources, that the Rev. Mr. Torrey left this country in the early part of this month, for Buenos Ayres, with the view of devoting himself to the promotion of the interests of Christianity in that interesting part of our continent. Presuming that a more full account of his departure and prospects will be gratifying to you, I have ventured to give it to you in this letter.

Mr. Torrey is a native of Pennsylvania, and an alumnus, I believe, of one of the New England Colleges. His theological studies were principally pursued at Andover. The last session he spent in the Theological Seminary at this place, where he obtained the sincere regard and cordial friendship of all that had an opportunity of knowing him. Having, for a considerable time, had a desire to devote his life to promote the salvation of the heathen, he was induced to direct his thoughts to the people of South America, who although Christian in name, are deplorably ignorant of the spiritual and saving benefits of the Christian religion, by the interesting letters which Mr. Brigham wrote to the American Board of Commissioners for Foreign Missions, whilst as their agent, on his exploring tour through South America. And as Buenos Ayres presents, on many accounts, the most favourable opening for the labours of a Protestant Minister of the Gospel, he determined to make that place the scene of his future labours; at least until he can perfect his knowledge of the Spanish language. With this view he goes out as an assistant of the Rev. Mr. Parvin, whom you well know, and who has been appointed Professor of the Greek language in the University of Buenos Ayres. Mr. Parvin has for more than three years had a flourishing Academy, in which many of the sons of the first men of that country have been studying the English and Latin languages. So great has been the number of pupils, that he has long been desirous of obtaining one or more assistants from this country; and now since his appointment to the Professorship, his need of aid must be much greater. Mr. Torrey will therefore, for a while at least, assist him in the labours of the Academy. But it is also expected that he will devote a considerable portion of his time to the building up of a congregation among the three or four thousands of English and Americans who reside, either continuedly or transiently, in that place. That there are the materials for a considerable church, on Presbyterian principles, and composed of persons who speak the English language, we are fully

assured. With such prospects Mr. Torrey has left his native land, after having been commended to the grace of God, by his venerable and beloved instructors, and those of his fellow-students who were, at that time, in this place, as well as by many friends of the cause of Missions in other places. He has left father and mother, to go to preach the gospel to the benighted and perishing. And I doubt not that he will have your prayers, and the prayers also of the readers of your valuable Miscellany, that God would prosper him in his voyage, and make him a useful labourer in the extensive field to which he is going.

Permit me, Sir, in the conclusion of this letter, to call your attention, and that of your readers, to the fact, that there is no society existing among those denominations of Christians in our country, that are Presbyterian in their forms of government, which can send Missionaries to South America,—at least to the Spanish part of the population. The American Board of Commissioners for Foreign Missions, is the only society which we have that has the means to do it; and that society is limited by its charter to Missions among the *heathen*;—an epithet which cannot be applied *legally* to the Spanish, and some of the aboriginal inhabitants of South America and Mexico. Now, what is to be done? There is a great field opening in those countries for Missionary labour of every kind. Thousands of Bibles and Tracts, and valuable books on the subject of religion, might be most advantageously distributed there, if there were men to distribute them. You are aware that several important works on practical evangelical piety, are now translating into the Spanish language, by the London Missionary Society. Doddridge's Rise and Progress, and some works on the Evidences of the Christian religion, fitted to counteract the spirit of infidelity which is known to exist, both in Spain and in South America, have already been printed. And men are found who are willing to devote their lives to the service of preaching Christ in South America, if the means of support can be furnished. Mr. Torrey goes out, it is true, on his own responsibility, depending on his own resources, with the expectation of supporting himself. But it is manifest, that very few can do this. It is very manifest that this course, though a good one, whilst a man is learning the language and becoming acquainted with the manners of the people, must confine his labours to one spot, or to a small field. And shall no efforts be made to organise a society for this very work? Cannot the Christians of Philadelphia, or Baltimore, or New York, establish a society for this definite purpose? There are many that will join them. The society may be small, but sufficiently large to do something; and it will increase as the door of usefulness in South America becomes more extensive. Or, shall we do nothing for this people, but leave them to British benevolence? It cannot be. Surely Christians of our highly favoured country, connected as we are, by such interesting political ties, will come forward to give to this people a more important freedom than they yet enjoy;—freedom from superstition and sin;—*the liberty of the sons of God.*

R. B.

SUNDAY SCHOOLS.

Among all the institutions for extending the blessings of the gospel which distinguish the age in which we live, none appears to us more important, or more to deserve publick favour and patronage, than Sunday Schools. The beneficial influence they have already exerted in promoting knowledge and piety has been wonderful; and it is likely to be far greater on the next generation than on the present. These schools appear to be admirably calculated for instructing and christianizing the mass of the population in heathen lands, as well as in those which are already blessed with the light of the gospel. We exceedingly rejoice to see the extension which they have obtained in our own country, and hope that they will continue to extend, till there shall not be a corner of the land in which they shall not be found. It is highly gratifying, likewise, to observe the improvements that have been made in the manner of conducting these schools. The Sabbath School Magazine is the great means of diffusing a knowledge of these improvements; and contributes much, as well by the instruction as the information it contains, to promote improvement. This work ought to be in the hands of all Sabbath School teachers. Much energy has been

given to the operations of this extended association, by the formation of the "AMERICAN SUNDAY SCHOOL UNION," which was instituted and located in Philadelphia, on the 24th of May, 1824. It is stated in the last address of the managers, that,

"At the expiration of little more than eighteen months from the date of its formation, it numbers three hundred and seventy-seven auxiliary branches, existing in twenty-two of the twenty-four United States. Of these, nine embrace whole states, which are again subdivided into county and smaller societies. The whole number of schools under the care of the Union, is fourteen hundred, containing about *one hundred thousand* scholars, instructed by fifteen thousand gratuitous teachers. Over these it extends its fostering care and protection in the encouragement it yields to their early efforts, by sometimes defraying, and always materially lessening the expenses of their commencement, and in constantly imparting the information and activity necessary to their successful progress.—They are supplied with books and other requisites, almost wholly from the Society's press, through the depositories established by the Board for their convenience and accommodation. In Boston, Norwich, Hartford, New Haven, Albany, New York, Philadelphia, Baltimore, and Cincinnati, these are furnished from the capital of the Union, and fifteen others, of considerable magnitude have been formed by the auxiliaries upon their own capital, and under their own charge. This latter class is fast increasing in numbers, and it may reasonably be hoped, from maturer and more disciplined efforts, that the time is not far distant, when they will be extended over every part of the land, and serve as so many brilliant points diffusing around them the blessings of pure and virtuous knowledge.

"From the first of January, 1825, to the thirty-first of December, the following number of editions were published, either of new works or reprints of those previously upon the catalogue, viz.

"Octavo size, 20; Duodecimo, 32; 18mo., 79; 32mo., 64. Other sizes, including tickets, 29—Total 224.

"As these embrace a great variety, with respect to the number of volumes and pages in each, it may be more definitely stated, that the whole number of octavo pages is 862,500; duodecimo, 1596,500; 18mo. 7451,000; 32mo. 4331,000; making a grand total of *fourteen million two hundred and forty-one thousand* pages, comprised in four hundred and sixteen thousand nine hundred and forty-five volumes, exclusive of six hundred and eleven thousand tickets."

We feel constrained to say, that we see not how any professing Christian in the United States can forbear to contribute, both of his property and his exertions, for the promotion and establishment of Sunday Schools.

MEDITERRANEAN.

LETTER FROM MR. KING TO THE CORRESPONDING SECRETARY.

Smyrna, June 1, 1826.

Dear Sir,—It is only a few days since I recovered the remnant of my effects, which were left by the pirates on board the Sardinian vessel at Rhodes. They were brought to this place by Capt. Hamilton, of his Britannic Majesty's ship Cambrian, for whose politeness and kindness in this affair, I wish to express publicly my very grateful acknowledgments. I am now relieved from much anxiety, and have regained some of my most valuable manuscripts. Some were so torn in pieces as to be of no value; others were carried away by the pirates, or entirely destroyed. All my clothes, and all the minerals and curiosities which I had collected in Egypt, Palestine, and Syria, are lost, as also some medals, which Mr. Fisk sent by me for a friend of his at Northampton. In short, every thing that was thought to be of any value, was taken. There was also a package, containing, I believe, some minerals, delivered to my care by Mr. Goodell for Mr. Hill, which is wanting. Some of the letters, if not all, which were delivered to me by the missionaries at Beyroot, for different individuals and societies in America, were spared, as also the greatest part of my own private journals. The former I shall forward by the first opportunity. From the journal which I kept while with Mr. Fisk at Jaffa, and during our last visit to Jerusalem, and our journey from thence to Beyroot, I now send with this a few extracts.

[This journal (says the editor of the Missionary Herald) will be commenced in the first number of our next volume.]

Mr. Wolff has just arrived here, and is now delivering lectures on the different sects in the East. I need not say that it affords me the most unfeigned pleasure, to meet, once more, this beloved man, with whom I was permitted to labour so long with the utmost degree of harmony,

and whose zeal for the conversion of Israel seems still to burn with unabated vigour. He informs me, that there are, at Constantinople, *five hundred* Jews, who now profess to believe in Christ, and who came to the knowledge of the truth through Jews, to whom he had preached the Gospel at Jerusalem. Should they prove to be truly converted, it would be one of the most interesting events that has transpired since Apostolic times. Some of the believing Rabbies, it is supposed, have been put to death; and the Jews, in a village near Constantinople, assembled, after Mr. Wolff's departure from that place, and *crucified a dog*, to express their contempt of Jesus Christ and his death on the cross!—Mr. Wolff thinks of leaving this place, in a few days, for Palestine.

I am, dear sir, very affectionately, yours,

J. KING.

Miss. Herald.]

HINDOOSTAN.

PROGRESS OF CHRISTIANITY.

A letter from the Rev. G. D. Boardman, dated Calcutta, April 12, 1826, and published in the American Baptist Magazine of last month, contains the following accounts.

"We have good news to relate respecting Christianity in Hindoostan. This evening we expect to attend an anniversary of the Independent Missionary Society in this place, and the Report, we are informed, will be extremely interesting. The substance of it is, that in a village ten miles below Calcutta, there reside several fishermen, who on their way to their fishing ground down the river, have frequently called at a Christian place of worship. The consequence is, that they have renounced idolatry, and embraced Christianity, and the whole village is in a state of commotion, and the current of feeling is quite in favour of the Gospel. The people have already torn their idol from its temple, and presented it to Rev. Mr. Trawin; and they are about tearing down the temple, with the intention of erecting a Christian chapel of its materials, on or near the same spot.

"The Baptist Church in Circular Road is also in a very flourishing state. Thirteen young men have been baptized there since Mr. Lawson's death in October last, and several other persons are desirous of being baptized. Some others are under deep convictions of sin, and the members of the church are remarkably united and engaged in their Master's cause. All these things look encouraging, and it appears to me, we have much cause to engage in our work with new and redoubled diligence."

In this letter, Mr. Boardman confirms the statement of Mr. Clough, given in our number for July, p. 220, respecting the progress of the Christian religion in southern India. The scene of those events was not Tanjore, however, but Palamcottah, where two Church missionaries have been labouring.

"In the course of the last two years," says Mr. Boardman, "eleven hundred families have renounced idolatry, and embraced Christianity. Not all these persons have been actually converted; but many of them have been, if we may judge from the firmness and constancy with which they have endured persecution and imprisonment on account of their new religion. Even women have visited the prisons, where their husbands were confined, to persuade them to fidelity in the service of their new Master."

An instance of missionary success so animating as that which has been witnessed at Palamcottah, has, as might be expected, attracted considerable attention. The Committee of the Calcutta Auxiliary Church Missionary Society, make the following remarks upon it, which we find in the London Missionary Register for July. The remarks were made in January last, and are eminently worthy of attention.

"By letters received in the current month, it appears that the blessing of God continues to be vouchsafed, in a remarkable degree, in that quarter. Up to that period, 1,100 families, dispersed throughout 126 villages, had forsaken their idols, and entirely given up the distinctions of caste; and besides the numbers mentioned in previous accounts, 40 persons had been added to the Church by baptism.

"Palamcottah, which is the chief station of the Tinnevelly district, had long been the head-quarters of a mission under the Society for Promoting Christian Knowledge; but the failure of supplies of missionaries from Europe had led to its being left desolate. A few years ago, the Rev. Mr. Hough, chaplain on the Madras establishment, having been appointed to that station, began a school for native Christians; and, on his being removed to another station, his labours were followed up by the Rev. Messrs. Rhenius and Schmid on the part of the Church Missionary Society. These missionaries had, at first, much to contend with, even among professed Christians, on the subject of caste; which had been, to a certain extent, allowed by former missionaries in that quarter: but, conceiving the distinction to be founded in false religion, and altogether inconsistent with the simplicity of the Gospel, they modelled their schools and pursued their labours on the principle, that, in reference to *the things which ac-*

company salvation, there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all. Christianity was not, however, a new thing to the inhabitants of the district of Tinnevelly; and, in the present encouraging accounts, we see that Scripture verified which saith, *One soweth and another reapeth.*

"And this may be expected to be the usual course of missionary labours in these latter days. In the first ages, miracles, which the preachers of the Gospel were empowered to work, arrested the attention of those whom they addressed: the attention of the heathen is now to be gained by patiently and perseveringly setting before them, in various ways, the great things of God's law; while the same divine influence which converted the hearts of those whose attention was gained by miracles in the first ages, still attends the truths of the Gospel, to enlighten the understanding and to change the heart of those who give heed to the things addressed to them by faithful missionaries.

"If this view of the subject be correct, there is little to be wondered at in the small progress which has yet been made in the conversion of the heathen to Christianity at this Presidency: for to how very small a number has the Gospel as yet come, in a way calculated to convince the understanding of its paramount importance! How few have, as yet, had an opportunity of knowing distinctly what Christianity requires in those who embrace it! At those places where missionaries have resided some time, and where by their knowledge of the language they have been able to communicate freely with the natives, in every case some fruit has appeared, in the conversion of individuals from *dumb idols to serve the living God, and to wait for his Son from heaven;* and where the means of knowledge have been more abundantly furnished, more abundant fruit has begun to appear. At one of the stations of the Church Missionary Society at this Presidency, where schools have been established and the Scriptures read to them for nearly ten years, from a communication dated December 31st, it appears that in one village all the inhabitants are, at their especial request, assembled for Christian instruction; and that three other villages, incited by the example of the first, have also requested to be instructed in like manner. These hopeful appearances are the fruit of much patient labour and of many prayers; and whatever may be the issue, they prove that the Gospel commends itself to every man's conscience, and that those who labour in simplicity to make it known, shall not labour in vain. [*Miss. Herald.*

GREENLAND.

MORAVIAN MISSIONS.

Fredericksthall.

The station of Fredericksthall was formed in 1824. A few extracts from a letter of the Rev. John Conrad Kleinschmidt, a missionary at this place, dated Oct. 10, 1825, will show how, in the prosecution of missionary labours among a barbarous people, and under inclement skies, encouragement is sometimes blended with great external trials.

"Fifty persons have returned hither from Lichtenau, and have been joined by about 200 heathen from this neighbourhood, so that there are about 250 Greenlanders living here. They put up their winter dwellings on our land, and all express their earnest intention to turn to Jesus, and be converted. This is indeed a most encouraging beginning, and our little chapel is already much too small. Though we thought, that new as this undertaking was, we should, for the first winter, have nothing to do but, as it were, to remove stones and rubbish, and prepare for our work, it appeared that the Holy Spirit had already wrought such conviction of the necessity of conversion in the hearts of the heathen in these parts, that we could confidently believe that the day of their visitation was come. On the 19th of December, forty candidates were made partakers of holy baptism, and during the winter months, as the work of the Lord and His Spirit became more and more manifest and effective, many more were admitted to the same privilege. Since our arrival here, on the 27th of July, 1824, one hundred and four heathen have been baptized.

"A great number of Greenlanders have announced their intention of coming to live here next winter, and we shall thus have upwards of three hundred inhabitants in Fredericksthal.

"To describe what our God and Saviour has done for us during this first year of our abode in this place, is beyond the power of words; we will rather fall at His feet adoring, and pray, that our obedience and activity in his service may give praise and glory to His name.

"Should we speak of the trials we have had to encounter in externals, our account of them would give but a faint idea of the reality; but we may mention them to show how our gracious God has supported us under them, and preserved our souls staid upon Him.

"It was to be expected, that our dwelling in a poor damp hut, built of sods, could not but be prejudicial to our health. This we have experienced, and all of us suffered more or less from illness, and of

course my wife most of all. In May, she had so severe an attack of rheumatism, for several days, that she was confined to her bed, and could not move a limb. It appeared, indeed, as if she would continue lame and contracted. I fell on my knees, by her bedside, and cried fervently, and with many tears, to the Lord, to grant her relief. He heard our prayers, and the day after, she was able to rise and go about her usual occupations.

"The weather being exceedingly cold and stormy, the cold penetrated our poor dwelling in such a manner, that we could hardly bear it, though we were well wrapped up in fur clothing. The storms were of the most violent kind, such as we hope are not to be experienced every winter in this wild region, but rather extraordinary. They made us tremble for the fate of our poor hut, which was often shaken by them. In the night of the 9th of December, a most furious storm tore several planks from the roof, and carried them away into the sea. We were exceedingly alarmed, and filled with most anxious apprehensions, that in the midst of a severe winter, our habitation and church might be totally demolished, and we ourselves left without a place of shelter. But our merciful heavenly Father graciously preserved us and our dwelling from further harm.

"Certainly, my dear brother, the external preservation and support of this missionary settlement will always depend entirely upon the mercy and wonder-working power and providence of God; and why should we not confidently expect it at His hands, when the whole aim and purpose of its establishment is the salvation of the souls of the poor heathen. In all difficulties which we may have to experience, we shall remain resigned to His will, believe on, and confide in Him; pray to Him, and be thankful for all the mercies we experience, even in many trials from within and without."

The reader will be pleased with a characteristic description of the formation of this station, from the pen of the same missionary, and published, as was the letter, in the United Brethren's Missionary Intelligencer for the third quarter of the present year.

"On the 29th of July, 1824, we marked out a plot of ground for the erection of our tent. That we might have sufficient room to stand upright in it, we first raised a wall of stones and sods, after the Greenland fashion, and upon this rude basement the tent was properly secured. Its length is sixteen feet, and it consists of three divisions. The first is designed for brother Kleinschmidt and his wife; the second for the single brethren, Bauss and Defries; the third for the Greenland sisters who had rowed us hither from Lichtenau: for, in the first instance, we found it impossible to erect a separate tent for them, owing to the want of a sufficient number of sealskins. In this confined space we must therefore be satisfied to dwell, till we are able to construct a temporary Greenland house. In the evening of this day, we held our first meeting for devotion in the Greenland language, in our tent, and felt sensibly that the Lord was present with His servants, according to His gracious promise. Nor did we fail, on each succeeding day, to meet for mutual edification, and to implore the blessing of that Almighty Saviour who has sent us hither to do His work, and to call the heathen to the knowledge and enjoyment of His great salvation. The daily words and doctrinal texts in use in the Brethren's church were a particular encouragement to us in our solitude, during which, and under the pressure of various difficulties, we had often occasion to cry out, '*Lord increase our faith.*'

On the 30th we fixed upon the site of our temporary habitation, in the neighbourhood of which our proper dwelling-house, church, and store-house, are to be built. The spot which we have chosen is somewhat elevated, and affords a good foundation of rock. The garden ground is at some little distance, lower, and more humid, and is at present overgrown with angelica plants. It will be about thirty paces from the sea shore, and protected from the north wind by the wall of our temporary Greenland house. A small rivulet, which meanders through this lower ground, and which might become destructive by the melting of the winter snows, we have endeavoured to lead by another channel into the sea; at the same time to make it supply a little pond near the garden. In both these operations we succeeded, after much labour. To the north of our future dwelling house, at some distance, runs a considerable brook, its waters are full of salmon, and there is apparently no danger of inundation. To this we have given the name of Koenigsbach (King's-brook). The settlement itself will be called Fredericksthal, after our gracious monarch Frederick VI., king of Denmark, and from the circumstance of its being situated in the immediate vicinity of a little valley. This valley, as well as several others, lying to the north and south, is overgrown with brushwood; we need therefore not be very anxious about a supply of firewood. In regard to the needful preparations for building, we do not find things so convenient; many a rugged mass of stone must be removed, and many a hollow filled up, before we can lay the foundation of the settlement.

We are not deterred from the prosecution of this work by its laboriousness, but a hindrance of a peculiarly annoying nature opposes our progress, and will continue to do so till the cold weather sets in. This arises from the myriads of musquitoes which swarm in Greenland in this season of the year. In no part of the country are they more numerous or troublesome than here; the air is absolutely peopled with them, and they follow us wherever we turn; their sting is very painful, and occasions a constant itching and swelling of the part affected. In short, they constitute a plague, of which no one can form an adequate idea, who has not suffered from it. Even in our tent, we can only protect ourselves from their attacks by a double curtain, which closes the entrance; and on their account, we find it necessary to shut up all the day long two milk goats, which we brought with us from Lichtenau. We are the more surprised to find here such a multitude of these insects, because our place lies near the open sea. We are consequently led to suppose, that the excessively cold winds do not prevail in this district. Of this, indeed, we are assured by all the Greenlanders: and the quantity of angelica, which is found here, is, no doubt, an additional proof of the superior mildness of this climate.

31. We saw a kayak approaching the coast. It belonged to the newly baptized Greenlander, Christian Frederick, who had heard in Nennortalik of our arrival here. He immediately proceeded eastward, to convey to his family, and, other Greenlanders, the joyful intelligence. Three other boats, full of Greenlanders, followed in a short time. We hastened to the shore to meet them, and bade them welcome with much emotion of heart. Hereupon they exclaimed, 'O how thankful ought we to be to you, for this proof of your great love to us! When we yesterday heard of your arrival, we were so overjoyed, that we could not sleep in the night; our eagerness to come to you was so great, that we could scarcely wait for the break of day.' These good people lost no time in erecting their tents, as near to ours as possible, and assured us, that our coming had been anxiously awaited by them ever since the summer commenced, and that they had but quite recently left this district, on their usual summer excursions.

The first week in August was occupied with the continuation of our preparations for building. The salmon taken out of the rivulet, we found excellent food; but being in want of other kinds of provisions, the two single brethren set out for Nennortalik, to secure a supply, but were driven back by the ice upon the coast. August 5th, two Greenlanders came from the eastward, and on the 6th, two others from the westward, on a visit to us. None of them had previously heard of our arrival, which they promised to make known wherever they went. Observing us carrying stones to the building place, they immediately put their hands to the work, saying, that though it was somewhat fatiguing, it was not the less agreeable to them.

On the 6th of August, the foundation stone of the temporary mission house was laid with customary solemnities.

For the Christian Advocate.

THE ASSEMBLY'S BOARD OF EDUCATION.

E. S. Ely, Corresponding Secretary of the Board of Education under the care of the General Assembly, hereby acknowledges in behalf of the Board, that he has received a donation of *one hundred dollars* from DANIEL MONTGOMERY, ESQ. *of Danville, Pa.* For this liberal aid the Board respectfully tender their thanks.

The remarks of Mr. Montgomery, accompanying his *New Year's gift* to the Board, deserve attention; and correctly exhibit the sentiments which govern this important organ of the Presbyterian church. We shall, therefore, take the liberty of subjoining his letter to the Corresponding Secretary, which was received January 1st, 1827.

"Rev. Sir,—I some time ago saw a publication in *the Philadelphian*, respecting the Board of Education at Philadelphia, for assisting young men of zeal, piety, and ability, who have not funds of their own to carry them through their studies, preparatory to the gospel ministry. With the regulations of this Board I was much pleased. For individuals or societies to take up young boys, before they have given any evidence of their piety, or any adequate ground to judge of their abilities, with a hope of their becoming ministers of the gospel, is, to say the best of such a plan, running a very considerable risk of meeting with a disappointment. Nevertheless, if no better plan could be devised, I should not think it right to withhold my mite from making the trial; although the chance of success would be doubtful. But when young men are to be critically examined by a committee of known and tried clergymen of experience, both with respect to their piety and abilities, before they are taken under the patronage of the Board, then there is, humanly speaking, every prospect of success. We know the very best devised

means will not be successful without the special aid of the Holy Spirit. However, we ought in every attempt to glorify God or to do good to men, to use our judgment in choosing what we think the most promising means; and then we may safely leave it with him who can command the blessing. Seeing your name as one of the officers of said Board, I enclose one hundred dollars to your care, for the use of said Board, to be employed as they may think proper."

The Board appropriate not more than one hundred dollars a year to any beneficiary; and any person who contributes such an amount may be assured that he will enable some worthy, industrious, and intelligent young man, to prosecute his studies for a year, in some one of the Theological Seminaries of the Presbyterian Church.

E. S. Ely takes this mode of acknowledging also the receipt of Fifty dollars, lately, from William Kirkpatrick, Esquire, of Lancaster, Penn. to be appropriated in aid of a student at the Theological Seminary at Princeton. Every year, for some time past, five or six promising students have been known to us, who, but for some *unexpected aid* from the benevolent in Pennsylvania, would have been under the necessity of leaving their studies in that school, to earn their food and clothing. If any honour the writer in his character as Corresponding Secretary, or as an individual who is well acquainted with the necessities of many, he will feel peculiar gratification in being their almoner.

To those Associations in different congregations which are auxiliary to the Board, the Corresponding Secretary makes Christian salutations; and begs leave to remind them, that the usual time for making charitable collections has come; and he wishes them great pleasure and success in their endeavours to hold up the hands, strengthen the faith, and realize the expectations of the Parent Institution for educating poor and pious youth for the gospel ministry.

Philadelphia, Jan. 1, 1827.

View of Publick Affairs.

EUROPE.

Britain.—We believe that no advices have been received from Britain more recent than the 14th of Nov. from London, and the 16th from Liverpool. It is seldom that six or eight weeks pass without intelligence from that country. It appears that, agreeably to the notice given, Parliament met on the 14th of Nov.; and after administering the oaths to the members, re-elected C. M. Sutton, Esq. Speaker of the House of Commons. The formal opening of Parliament, by a speech from the throne, was not to take place till the 21st.

It would seem that the distress arising from the want of occupation, has lately rather increased than diminished in England. It is probable, however, that it is less, on the whole, than it once was; but it is still great, and in some places extreme. In a French paper of the 18th Nov., it is given as an article of news from England, that "the British ministry were in session daily at Mr. Canning's. Their deliberations generally lasted from four to five hours, and were supposed to relate to the situation of the distressed manufacturers, for whose relief they were devising the proper means."

France.—During the late residence of Mr. Canning, the British prime minister, at Paris, he was offered by the French monarch the Grand Cordon of the Legion of Honour; but the offer was courteously declined. The same monarch, during his summer residence at St. Cloud, is stated to have granted *five hundred* pensions on the civil list—It is thus that monarchs seek and obtain popularity.

In the Royal College of Versailles, and also in the School of Arts and Trades at Chalons, there has recently been a rebellion of the students. Military force was called in; some of the refractory students were expelled, others sent to their parents, and others imprisoned. They settle these matters in a very summary way in France.

The Constitutionel, a French paper, intimates that France is making an effort to separate herself from the Russian alliance, and unite in the policy of England. If this be so, we have little doubt that the hand of Canning was in this thing, in his late visit to Paris.

The most important item of news from France, during the last month, is an official article in the Paris Moniteur, announcing that the French monarch had recognised the empire of Brazil, and established commercial relations with Mexico and Colombia. This proceeding the French minister justifies in a long article, very much in the

style of a manifesto, or proclamation—It is, we suppose, principally intended for Spain, and for the allied powers.

SPAIN.—The fears of the court of Spain seem to be somewhat mitigated, in regard to the danger to be apprehended from the new Constitution of Portugal. Arrangements are being made between the two powers, for the sending back of refugees, and the mutual restoration of arms, &c. which have been carried from one country to the other. It appears that his Spanish majesty has been able to obtain from a bank a considerable loan, at 6 per cent. interest, to pay his tribute to the Dey of Algiers—His mercantile subjects would probably not have made him a loan for any other purpose; but they are the immediate losers by the depredations of the Algerines.

PORTUGAL.—The session of the Cortes, under the new Constitution, was opened on the 30th of October, at the palace of Ajuda, by a speech from the Infanta Regent. It appears that she delivered the speech in person. She addressed the Cortes as the "worthy peers of the kingdom, and lords deputies of the Portuguese nation." We have not space to give an analysis of this speech, which in our opinion is, in the main, a very good one—It is long, and relates to a variety of topicks. It appears from the speech, that Portugal counts on the powerful protection of England; and does not anticipate hostility with any other power, in consequence of the changes that have taken place. Don Miguel, it states, has taken his oath, at the court of Austria, to support the Constitution, and has applied to the Pope to grant him a dispensation to marry his "Niece and Sovereign Queen, Donna Maria II." From this unlawful marriage, we anticipate the worst consequences.

GREECE.—The aspect of affairs in Greece is, we think, rather more encouraging from the last accounts, than from those some time since received. This encouragement, however, arises more from supineness, and the want of resources and reinforcements, on the part of their enemies, than from unanimity and proper concert in action, among themselves. The truth is, they are so exhausted, that nothing but a spirit of desperation keeps them from submitting to the Turks. But under the influence of this spirit, separate corps are still making efforts, and some vigorous ones, against their oppressors, who are wasting away by disease, as well as by loss in battle. The success of the Turks however in their last campaign, compelled the poor Greeks to neglect the cultivation of the earth; and they are now suffering the extreme want of almost every necessary of life. We exceedingly rejoice to observe that spirited exertions are making in several parts of our country, and especially in Philadelphia, to send them supplies of food and clothing. We hope that these supplies will be liberally made, expeditiously collected, and forwarded with the least possible delay. Who can object to contribute to save women and children from perishing by famine and nakedness!

RUSSIA.—It is supposed that Russia has obtained very important advantages in the Convention with the Ottoman Porte, lately agreed upon at Akerman. Among other things, the free navigation of the Black Sea, is granted to the vessels of Russia, and a provision is made for her merchants obtaining their dues from Turkish debtors. The Convention, it appears, was not formally ratified at the last accounts, and is represented to be so offensive to the Turks as to have cost the Reis Effendi, who negotiated it, his head.

Russia is prosecuting the Persian war with great vigour. Large reinforcements are marching, with all expedition, to the scene of action; and it is supposed to be the intention of the Emperor Nicholas, to strike such a blow as will terminate the war at once. But the battle is not always to the strong.

TURKEY.—The most recent intelligence from Constantinople represents that capital as in a state of constant and fearful agitation. Not only there, but in several other large towns in the dominions of the Grand Seignor, the Janissaries and their friends are manifesting the most hostile disposition towards the reigning Sultan and his late measures; while he, on the other hand, is enforcing those measures in the Turkish mode, by decapitations almost without number. What will be the issue remains to be seen; but the vengeance of Heaven in permitting those to butcher each other, who have unmercifully massacred so many helpless women and children, is surely conspicuous. The Sultan is in great want of funds to carry on his military operations, both by land and sea, against the Greeks. His fleet, which went to make an attack on the island of Samos, has returned to the Dardanelles, without doing any thing.

ASIA.

PERSIA.—It appears that the Persians are determined on a very serious conflict with the Russians. If a statement in a German Journal is to be credited, they have an army in the field, ready for action, of more than 260,000 men—of these, however, 150,000

are militia. But they have, it is said, 20,000 cavalry, artillery, and infantry, that have been trained to the European mode of warfare. But the Russians are decisively their superiors in the art of war. The Persians, however, are in, or near to, their own country; and the Russian force and supplies must be chiefly drawn from an immense distance. In these circumstances, humanly speaking, lies all the chance of success for the Persians.

BURMAH.—In one of the provinces which the British have recently conquered from the Burmese, a new town has been established, which is to be called AMHERST, in honour of the Governor General of India. The establishment of this town, it is stated, was accompanied by religious solemnities, which were conducted by the Baptist Missionary, the Rev. Dr. Judson. We hope it will become a Missionary station, and that Dr. Judson may here find, in the success of his benevolent endeavours to evangelize the Burmese, what we are sure he will consider an ample compensation for his cruel sufferings among them.

AFRICA.

CAPE COAST.—Official despatches have been received in England, relative to a bloody and decisive battle, which was fought on the 7th of August last, between the king of the Ashantees, commanding an army of 25,000 Africans, and a small British corps, in concert with about 12,000 men, subjects of the native princes in the neighbourhood of Cape Coast.—The whole under the direction of Col. Purdon, a skilful and gallant British officer. After a sanguinary conflict, the Ashantees were completely routed, with the loss in killed, wounded, and prisoners, of at least 5,000 men; among whom were a number of princes and generals. The king himself escaped.—The loss of the British and their allies, is stated at 800 killed, and about 2,000 wounded. The whole of the camp equipage of the defeated army was taken, and among the rest, the head of the late unfortunate Sir Charles M'Carthy, which the Ashantees considered as their greatest charm or Fetish.—It was enveloped in two folds of paper, covered with Arabic characters, tied in a silk handkerchief, and then sowed up in a Leopard's skin. How desirable that the subjects of such savage superstition, should be enlightened and changed under the influence of the truths of the gospel! And this we trust will ere long be realized.

ALGIERS.—The vessels of war of the Dey of Algiers, have lately been making sad havock among the mercantile vessels of the Pope, and the King of Spain. A French frigate has been sent to remonstrate, and demand explanations. But the Dey is represented as refusing to yield. He says that money is due to him from the Pope and Spain, and that he will obtain its value in captures, since he cannot get it otherwise.

EGYPT.—It is stated that the late commercial distress and embarrassment which has pervaded Europe, has also reached to the Pacha of Egypt, and that he is unable, in consequence, to send additional troops to Greece. We hope this may be true. Yet there is a report that a reinforcement of 5,000 men has actually arrived in the southern part of the Morea.

AMERICA.

MEXICO.—The navy of Mexico, under the superintendence of Commodore Porter, appears to be rapidly advancing to respectability, both in the number of vessels of war, and the discipline of the seamen. The present naval force of the Republick, consists of one ship of 74 guns, and five frigates and schooners, of from 40 guns to 16, now in actual service; five were in ordinary; and one corvette of 28 guns building. We have heard nothing recently of the Congress of Tacubaya.

COLOMBIA.—We last month expressed our hope that the Liberator Bolivar, notwithstanding all appearances and reports to the contrary, would not tarnish his well-earned laurels. This hope is not a little strengthened by a proclamation which he issued on his arrival at Guayaquil, on the 13th of September last: it is in the highest degree conciliatory, and inculcates on the violent parties which had arisen, mutual forgiveness, the burying of all controversies and offences in perfect oblivion, without prosecution or trial, and a strict adherence to the existing constitution. He consents to censure no one but himself—for so long delaying his return. "Two friendly republics, he says, children of our victories, detained me, overcome by their immense sacrifices and immortal recompense." The Secretary of State and of Foreign Relations at Bogota, has officially announced that the Liberator was to be in that city on the 14th of November; and says he has already, "by his influence and persuasion, succeeded in reclaiming from their errors, several municipalities, and is completely restoring constitutional order in the departments of the Equator, Guayaquil, and Azuay;" and adds, "there is strong reason for believing that his voice will produce similar effects in Venezuela, which regrets already its inconsiderate resolution." A

letter of the 19th of November, from Bogota, states, that as Bolivar approached that place, "he restored tranquillity in all the towns through which he passed." It is in Venezuela, however, that the most serious opposition exists to the existing constitution; and it remains to be seen, whether the present flattering appearances will continue or disappear. In regard to this, we confess we have fears as well as hopes.

BRAZIL AND BUENOS AYRES.—It appears that a battle has at length taken place, not far from Monte Video, between the troops of the Emperor Don Pedro and the Republicans, in which the latter gained the victory.

UNITED STATES.—Our Congress hitherto seems determined that the present session shall be one of *doing*, and not of *talking*, like the last. It is yet too soon for important measures to have reached maturity, but much business has been brought before both houses. The Bankrupt bill was called up in the Senate, by Mr. Hayne, almost as soon as the House was formed, and we believe is now under discussion. In the House of Representatives, Mr. Ward, of New York, has submitted a motion for the appointment of a committee, to "enquire whether there be in force in the District of Columbia, any law which authorizes the imprisonment of any free man of colour, being a citizen of the United States, and his sale as an unclaimed slave for jail fees and other charges, and if so to enquire into the expediency of repealing the same." It appears that there have been strange doings in the District of Columbia, in the matter of slavery. One free man of colour, from the State of New York, has there been imprisoned and advertised for sale to pay the jail fees; and the actual sale was prevented, only by the interference of his friends. We do hope, for the credit of the American nation in the view of the whole civilized world, that our capital will not be permitted to be a mart for the sale and purchase of slaves.

It appears that a convention was some time since concluded in London, and has lately been ratified by the President and Senate of the United State, relative to the execution of the provision for indemnity for property, chiefly in slaves, carried away by the British during the late war.—The British are to pay one million two hundred thousand dollars. Controversy on that subject, therefore, is happily terminated. One yet exists, relative to the prohibition of our trade with the British colonies; but it is still hoped, that this will be settled shortly by negotiation—if not, retaliatory measures will probably be taken by the present Congress.

TO THE PUBLICK.

After our miscellany had been published under the title which it bears for more than three years and a half, a religious newspaper was issued in New York, a few months since, under precisely the same title. We have, by private communication and in a friendly manner, requested the editors of that paper to change or modify its title; that when articles are republished from it, none may suppose that they are taken from our work; and that other inconveniences, which were specified to the editors, may be prevented. This request, which we believe the publick will think with us was not unreasonable, is not likely, so far as we can judge, to be complied with. It only remains for us, therefore, respectfully to request the publishers of religious journals, that when they make extracts from that paper, they will do us the favour to discriminate it from our magazine, by some such short note as *The New York*, or *The Methodist* Christian Advocate.

TO SUBSCRIBERS.

We gratefully acknowledge the punctuality with which a large proportion of the subscribers to the Christian Advocate make their remittances; insomuch that we believe we are as well paid as any editors of a monthly miscellany in our country. Still it is true that a number are in arrears for two or three years. Of such we earnestly request that they will forward their remittances by mail, in any bank notes which are of par value in the places where they reside.

*** We have received from correspondents several valuable papers, which shall shortly appear in our pages. We have again to request that those who favour us with communications would always connect with them some signature.